# DETERMINING THE PROSPECTIVE FOR DEVELOPING A COLLABORATIVE MODEL FOR MOBILIZING RESOURCES TO REENGAGE AND DEVELOP TRANSFORMATIVE YOUTH MINISTRY

Cathy Hilliard LaCount

United Theological Seminary

Faculty Mentors
Robert Walker, D. Min.
Kenneth Cummings, D. Min.

A FINAL PROJECT SUMBITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
May, 2O14

**United Theological Seminary**
**Dayton, Ohio**

**Faculty Approval Page**
**Doctor of Ministry Final Project**

# DETERMINING THE PROSPECTIVE FOR DEVELOPING A COLLABORATIVE MODEL FOR MOBILIZING RESOURCES TO REENGAGE AND DEVELOP TRANSFORMATIVE YOUTH MINISTRY

by

Cathy H. LaCount

United Theological Seminary, 2014

Faculty Mentors

Robert C. Walker

Kenneth W. Cummings, Sr.

Date: _____

Approved:

_____

_____

Faculty Mentors:

_____
Associate Dean of Doctoral Studies

Copyright © 2014 Cathy H. LaCount
All rights reserved.

## TABLE OF CONTENTS

ABSTRACT ..... iii

ACKNOWLEDGEMENTS ..... vi

DEDICATION .....vii

LIST OF ABBREVIATIONS .....viii

INTRODUCTION .....1

CHAPTERS

1. MINISTRY FOCUS .....6

2. THE STATE OF THE ART IN MINISTRY PROJECT .....28

3. THEORETICAL FOUNDATIONS .....37

4. METHODOLOGY .....97

5. FIELD EXPERIENCE .....107

6. REFLECTION, SUMMARY AND CONCLUSION .....117

APPENDIX

A. SAVANNAH CENSUS DATA……..……123

B. LCSSR EDUCATIONAL ATTAINMENT DATA...……..127

C. LCSSR CENSUS DATA…….. .....129

D. SAVANNAH CHATHAM POLICE ANNUAL REPORTS…...134

E. LCSSR PRE SURVEY……...137

F. LCSSR PRE SURVEY RESULTS..... .....140

G. LCSSR POST SURVEY.....143

H. LCSSR POST SURVEY RESULTS.....146

I. INTERVIEWS.....148

J. TABLES AND GRAPHS.....153

K. OBSERVATIONS.....157

L. OBSERVATION SHEET.....160

M. SERMON SERIES .....162

N. BIBLIOGRAPHY.....165

# ABSTRACT

DETERMINING THE PROSPECTIVE FOR DEVELOPING A COLLABORATIVE MODEL FOR MOBILIZING RESOURCE TO REENGAGE AND DEVELOP TRANSFORMATIVE YOUTH MINISTRY

by

Cathy H. LaCount

United Theological Seminary, 2014

Mentors

Robert C. Walker, D. Min.
Kenneth W. Cummings Sr., D. Min.

The objective of the research project was to determine the prospective for developing collaborative models of youth and young adult ministry. Both quantitative and qualitative research methodologies were used and incorporated surveys, interviews, and observations. The research determined amongst community residents, community churches, neighborhood associations, community schools, and the community center there was an interest for the development of collaboratives to reengage youth and young adults in transformative ministry. Community organizations and residents were willing to unite to address youth needs when they were educated and confronted with evidence of their plight and their own ability to make a difference.

## ACKNOWLEDGEMENTS

I would like to express my sincere and heartfelt thanks to God whose continual love, grace, and guidance have been my source of strength and encouragement throughout this project. God continues to amaze me through the course He charts and the wonders He allows me to experience.

I would also like to extend my gratitude to the Community Churches, Liberty City Center, The Liberty City Neighborhood Association, and the citizens who saw the vision and need, and supported the project. My gratitude is further extended to my church family at Magwood Memorial C.M.E. Church who supported the project by thought, word, and deed. Also, I am ever mindful of the continual support, encouragement, and patience extended to me by Dr. Ethel Berksteiner, through the course of the entire project. Even more, I would like to acknowledge and extend my sincere gratitude to my family for loving through the good and the not so good.

Even further I would be remiss in not acknowledging the invaluable, support, of my mentors Dr. Kenneth Cummings and Dr. Robert Walker. Without their guidance, wisdom, and encouragement this project would not have been possible.

## DEDICATION

This project is dedicated to the late Sinclair LaCount who inspired me to go further than I thought I could, love deeper, and forgive more readily, to my parents the late Martha B. Williams and Henry Williams Jr., always reminded me with God all things are possible, my children Chaka Williams, Keisha Hilliard, and Lavan Hilliard, and my devoted grandchildren.

## ABBREVIATIONS

| | |
|---|---|
| AMEZ | African Methodist Episcopal Church Zion |
| CMEC | Christian Methodist Episcopal Church |
| BOD | Book of Discipline |
| NIV | New International Version |
| MMC | Magwood Memorial C.M.E. Church |
| LCSSR | Liberty City, Summerside, Southover and Richfield |
| 3CY | Church and Community Coalition for Youth |
| UHOP | United House of Prayer for All People |

# INTRODUCTION

An alarming reality of our cultural is the number of disenfranchised and unengaged youth and young adults within our churches and communities. Large percentages of youth and young adults within urban African American and other communities are not involved in positive and valid pursuits to support their development into productive citizens and Christians. As a pastor one serves not only a congregation but a community. In doing so the glaring needs of segments within the community become blatantly visible. Despite efforts by individual local churches and public agencies many youth and young adults remain disengaged within our communities. In spite of the efforts of faith based outreach services, youth and young adults have fallen between the cracks of community services. There exist decreasing percentages of high school graduates and high dropout rates, in urban communities, which exhibit they have also fallen between educational cracks. Disparaging rises and involvement in criminal activity stress they also have fallen between the cracks of the legal justice systems. Additionally, governmental cuts to many programs signify they have fallen beneath the cracks of public social policies as well.

Within Christian communities how does faith in God lead our response to the victimized, marginalized, and disenfranchised? As a member of the Prophetic Preaching and Praxis group, we are intensely cognizant of the need to speak truth to power and effect change within our communities. The eighth century prophets utilized the gift of

their prophetic office to call the people of Israel, as a community of believers, to accountability and responsibility in their relationship to God. Their call was a charge to righteousness and justice. Righteousness exemplified their right relationship with God, and justice directed their actions within the world based on their right relationship with God. Thus the charge to accountability dictated their responsibility in interpersonal relationships with each other. This charge is evident in Isaiah 58:2-7. God declares through the Prophet Isaiah the means of an appropriate fast is in the actions of righteous and just responses to humanity within their communities. The prophetic call must still resound within Christian communities. It is indicative of Christian leaders to continue the prophetic call to action. Righteousness and justice diminish and falter as our responses to human needs and the least within our communities stalemates.

We consciously promenade daily past youth and young adults marginalized by social injustices and social issues without acknowledging the connection between their plight and the call to righteousness and justice charged to believers. Many Christian communities and churches attempt to shuffle youth and young adults into molds of ministry and or programs of the church that have existed with little or few modifications for over fifty years. These ministries include Sunday School, Christian Youth Fellowship Programs, and Youth Choirs. They reflect a good start, but by no means contain the depth of ministry necessary to reengage youth and young adults in the 21st century.

Yet, the failure of Christian leaders and communities to appropriately address such issues is not only a failure to operate in the mandate to which they are charged by God, but also results in the demise of generations within our human society and our future communities at large. This project explores the biblical mandate of church and

community collaborative responses and actions to disengaged and disenfranchised youth and young adults within communities.

As we understand our mandate to respond to need, we should also understand the precedent set by God wherein our response should be achieved collaboratively. In Genesis 1:26 God states, *Let us make Man*. These words display the collaboration of a Triune God who in creation invoked a collaborative effort with a single purpose. Moreover, in Matthew 28:19-20 Christ imparts what has been coined the great commission.

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.[1]

Jesus commissions the disciples to go forth. Christ reiterates and encourages them in knowing they are not alone. In John14:16-18, Christ again reminds the disciples of their partnership with a Triune God that would not leave them comfortless or alone. In consideration of our Triune Deity, who operates in collaboration with Himself and Humanity; it befits the Christian church to assemble and explore the Godly collaborative effort of ministry.

Moreover, this project seeks to explore a collaborative dimension of ministry to disenfranchised youth and youth adults in the LCSSR Community. Several organizations exist within the community that individually offer or attempt to provide services and or ministry to youth and young adults. These organizations include, but are

---

1Unless otherwise indicated all scripture is from the New International Version of the Bible, copyright 1973, 1978, 1984 by the International Bible Society (Grand Rapids, MI: Zondervan), 2000.

not limited to schools, neighborhood churches, the neighborhood community center, and community neighborhood organizations. However, data analysis of area statistics reflect individually these entities have been less than moderately effective in fostering positive growth and development of youth and young adults. Therefore, this project probed the interest in the development of collaborations. It probed the interest in the development of collaborations among fifteen neighborhood churches, community residents, four neighborhood schools, the Liberty City Community Center, the Liberty City Neighborhood Association, the Summerside Neighborhood Association, other social civic groups, and underutilized city or county services for youth.

The development of these collaborations is an effort to bring together resources in terms of proficiencies, time, and capital to cultivate or improve constructive programs and or ministry for youth and young adults in the area. The developmental preparation for prospective collaborations began with the invitation to the community entities to attend three informative educational seminars. The seminars were designed to divulge the current state of community youth and young adults in terms of education, criminal activities, and community involvement. In addition, the seminars were an attempt to educate entities of the needs of youth and begin a dialogue concerning them. They also sought to edify people and entities regarding the benefits of collaborations, and move the community forward in developing the endeavors.

Chapter one highlights the author's life with emphasis on her spiritual developmental journey. It also addresses the context where she currently serves and the synergy. It further provides clarification of how this junction of ministry developed.

Chapter two is an analytical observation of the scholarly materials which explore the subject. This chapter relies on the author's understanding of this literature and how it relates to the narrative and project.

Chapter three addresses the theoretical foundation of the project. It identifies scholarly and academic analysis of the Word of God as found in the biblical witness of the Old and New Testament and how these biblical foundations substantiate the thesis. In addition this chapter communicates theological reflection on the subject of collaborative ministry and its historical effectiveness. Subsequently, this chapter also connects existing literature regarding collaborative ministry and espouses the analysis of the scholars on this focus while adding the author's thoughts in support of it.

Chapter four discusses the methodology and design of this project, and provides an outline of how the project launched and unfolded. This chapter also discusses the research methodology and gives an explanation the methodology selected for the project.

Chapter five gives an overview of what happened during the implementation of the project and an analysis of it. This chapter also includes the challenges and hindrances that were experienced during implementation.

Chapter six concludes the narrative and provides reflections of the process, a summary of the project and some closing observations. Also included are reflections of the edification the author gained from the project, and what she would do differently while offering additional ideas and strategies that would improve the model for others who would implement similar projects.

# CHAPTER ONE

## MINISTRY FOCUS

The model of ministry explores the call to the church within and to those outside a faith community. It examines the church's call as a functional unit or one body. It further explores God's call to the church as stated by the call of the eighth century prophets. Does the church have an obligation to operate and function in a manner that extends ministry only to those within the faith community, or also to those outside its walls? In an examination of the Christian call, the author believes the call implores communities of faith to function as one body in collective operations in order to be effective in their missions. Even more this call demands that communities of faith reach beyond the walls of the church to the outside community and effect positive change.

In modern Christendom, the author is astounded by the number of churches or faith based organizations that seek to tread the journey in isolation and operate ignoring the communities around them or without connection to the whole body of Christ. Their efforts render them ineffective or less effective in nature to the basic premise of their existence. Their lack of effort certainly negates the demand of their call.

Mindful of the road (lessons) experiences of the biblical and historical examples of collaborative ministry to youth and the less fortunate. The author's vision for the

church is to live out the nature of the call to unity with other faith communities and she has extended this call beyond the walls of her edifice.

## In the Beginning

The author's journey began in the small southern coastal city of Savannah, Georgia. It commenced in Charity Hospital, a then colored hospital within the city. She was born the eldest of three children of Martha and Henry Williams, Jr. on Sunday, November 30, 1958. Savannah rest on the banks of the Savannah River, and is the oldest city in Georgia. Savannah is a beautiful seaport city, and also maintains tremendous historic relevance. It is has been dubbed by many as "The Hostess City of the South".

Both parents were born and educated in this hostess city. They attended the same church, the United House of Prayer for All People (U.H.O.P.), and were educated in the local schools. In their younger years, they participated in a Tom Thumb Wedding at church. Ironically, in later years they became high school sweethearts and were engaged to be wed. Their wedding was set to occur in the spring of 1959. However, an unplanned pregnancy pushed the date forward to the summer of 1958, and the author was born a few months later in November.

Both parents are graduates of Alfred Ely Beach High School and were of above average intelligence. However, the demands of parenthood and family deterred their plans for further education. The author's father enlisted in the U.S Air Force immediately after his graduation from high school in 1957, and her mother settled into life as a housewife and mother.

After her father's release from the Air Force, they relocated to Ithaca, New York where his eldest sister and family resided. Ithaca was a small quaint and scenic college town in upstate New York. It is located in central New York State in a valley between Ithaca College and Cornell University. Both parents were employed at Cornell University. The author's mother was employed as a cashier and bookkeeper, and her father as a head chef.

However, the pressure of family life for the young couple soon became overwhelming. Although they had once been active members of their home church; they now resided outside the influence of their families and faith communities. There was no United House of Prayer within close proximity of Ithaca, and they did not resolve themselves to connect to another church. The author's father was young, handsome, and outgoing. He became quite popular within the small African American social community and the community at large. His leisure time was often spent socializing at community bars and social establishments. These endeavors led to extra marital affairs. On the other hand, her mother dedicated her time working and caring for the young family. Although, she also enjoyed many of the social outlets Ithaca offered, she was reserved and cautious of the new experiences. Nevertheless, she was not content to excuse or dismiss her husband's new endeavors or behavior.

They were no longer connected to a faith community which had been the central focus and foundation of their lives until their relocation. Subsequently, they were unable to survive the negative influences of their new life. Their varied approaches to life in Ithaca and the new freedoms became too much for their union, and they separated and divorced after seven years of marriage. Consequently, the author learned the importance

of a connection to a fellowship of faith and the devastating effects of life without such influence.

**Siblings**

Because their divorce was not final and they vacillated between reconciliation and divorce during the separation another sibling, Angela, was conceived. She was born on August 26, 1962. Angela was born with severe medical conditions, and only lived two weeks. After her death the family shared a special closeness. During this challenge, her father frequented the home more often and on August 27, 1963, another sister, Gladys Louise, was born. Many years later the children discovered that their father disputed Gladys' paternity, and had at times disowned her. Her paternity was never disproved, yet the knowledge of his suspicions deeply affected Gladys' self- esteem.

Gladys was always a strong-willed, intelligent, and energetic child. In her teen years, her strong will, and conflict within regarding her paternity often set her at odds with their mother. She finished high school in Ithaca, and moved to Savannah, Georgia where the author resided. Gladys lived with her for a short time, but soon decided to move in with friends. Although the author attempted to dissuade her; she was firm. Exactly, one month later, she called their mother, on Mother's Day, to inform her she was pregnant. Their mother was heartbroken. Consequently, Gladys' strong will would later serve her well in overcoming a drug addition, raising three children, and maintaining employment in the hospital where she is currently employed.

In the midst of her parent's separation her father's involvement with another woman led to yet another pregnancy. Finally, her parent's divorce proceeding were

finalized and her father married his second wife. A younger sister, Johanna, was born that year. Although, the sisters lived in the same town they did not know each other. Rarely did they spend time together, and as a child the author resented her relationship with their father. Johanna was bi-racial and cute with natural Shirley Temple curls and dimples. Years, later the author discovered the hurt she experienced being a bi-racial child. Many of these hurts, unbeknownst to them, were at the hand of her father's six sisters. They openly and often ridiculed and taunted Johanna's mother. Johanna witnessed these incidents which caused a deep hurt that has never been resolved. As adults Johanna, Gladys, and the author have made many attempts to develop a relationship as sisters. Through the years, Gladys and the author have always remained close. However, to this day, Johanna remains estranged from her two sisters. She continues to reside in Ithaca, New York, and has never visited Savannah, Georgia.

## Formative Years

The author began Kindergarten at four years old in the midst of her parent's marital problems and separation. Although, somewhat timid, she was a fast learner. She started school knowing how to read and write her name, the alphabet, and how to count. She remained somewhat timid throughout elementary school. However, her mother kept the girls involved in numerous activities; dance classes, Camp Fire Girls, Cinderella softball, basketball, and as members of the local community center.

Ultimately, the divorce left the author saddened and hurt. She felt abandoned by her father and jealous of his new family. However, she also remembers the relief she experienced when the continuous bickering over the years of marriage and separation

stopped. Her mother eventually remarried, and she was not completely accepting or trusting of the new relationship. Consequently, her step-father proved to be a good individual and an excellent provider. Over time she accepted the new family dynamic.

For a few years life was very joyful. However, it soon changed dramatically after her step-brother moved into the home. He was her step-father's teenage son from a previous marriage. The reason for his stay was never disclosed. Yet, through adult whispers, she gathered he had been in some type of trouble. It was not long after he moved into the home that he began fondling and soliciting her to touch him. She was devastated and confused by his abuse, but did not know how to stop him. He remained in the home for only a short time; as abruptly as he moved in, he moved out. Fortunately, his abuse never went beyond foundling. However, she was never the same after the experience. She became even more timid, silently fearful and distrustful of men. She did not disclose the abuse to her mother or step father, and tried to forget it ever occurred.

After about five years, her mother and step-father divorced, and her mother became a single mother. The transition left the author with added responsibilities at home. While her mother worked two jobs she cared for her sister and helped out at home. Additionally, they were allowed to join St. James A.M.E. Zion church and sing in the choir. The author was overjoyed being part of the worship experience and attending church functions. Soon her mother joined St. James and for the first time in many years they worshipped as a family.

The author remained a good student and fluctuated between and an A and B average in school. Her mother also kept the two girls involved in many activities at the

local community center. However, this would also prove to have some adverse effects. The center was often crowded with older teenagers. As a young teen the author was a quick learner. It was not long before she learned what a *roach* was and began smoking marijuana, drinking alcohol, and became sexually active. Her mother had no idea of her extra curricula activities. She remained active in church and school. Moreover, in her junior year of high school she became a teenage mom. Her son Chaka was born in October of 1974. His father was quickly relocated to Florida leaving her distraught, scared, and afraid. The continual support and encouragement from her mother through this experience as well as that of the church family, gave her the resolution to remain in school. As a result, she graduated with her high school class.

Two years after graduation, her father died unexpectedly at age thirty-six. He suffered a sudden brain aneurism. Although deeply saddened by his death, she was happy that in the months preceding they had begun to dialogue and she had an opportunity to forgive and lay to rest all feelings of abandonment. During this time, she attended Tompkins Cortland Community College. However, she was undecided about her direction or goals. She had inherited insurance money from her father and decided to relocate to Savannah to attend college. After arriving in Savannah, she purchased a home and enrolled in Savannah State College. Simultaneously, she began dating her first husband. When she began to talk about marriage, her mother was extremely disappointed. She tried to convince her to finish college first, but the author did not listen. She became pregnant, dropped out of school, and married her husband. Her daughter, Keisha, was born in November of 1979. Two years later her son Lavan arrived. At the time of his birth, she was enrolled at Savannah Technical School and went on to

receive a degree in Secretarial Science. She began working as a bank teller and later as a secretary at the Department of Family and Children Services (DFCS).

For a time the union remained happy, but trouble soon surfaced. On Lavan's first birthday her husband had a serious accident at work that left his right hand mutilated. The strain of his injury, subsequent rehabilitation, and inability to work for an extended period placed a toll on the marriage and family. She continued her employment at DFCS and was the primary financial resource of the family. This predicament further strained the marriage and her husband began seeking fulfillment outside the marriage. Simultaneously, as she faced trials in the marriage, her mother faced serious health challenges that necessitated travel to Ithaca several times to care for her mother. Eventually, she relocated back home to Savannah which allowed them both to have a needed support system. Her husband continued his extra marital affairs and after eleven years of marriage they separated. Three years after the separation they divorced in 1993.

The author was distraught after the divorce, and devoted her time to work and making a home for her children. After a few years, she was determined to return to school to complete her degree. Her mother resided with her for a temporary period and was a tremendous support with the children. A few years later, she met and married her second husband, Sinclair. After a nine-month courtship, they married in May 1998. By that time Chaka was an adult living on his own. Keisha was in her last year of high school planning to attend college in the fall and Lavan was a sophomore in high school.

The union was an adjustment for the children. They soon loved and accepted Sinclair and became as devoted to him and he was to them. After one year of marriage,

their home in Savannah was totaled in a flood and they relocated from Savannah to Darion, Georgia. Even more, Sinclair supported her quest to complete her education and within a few years of marriage, she earned a B.S. degree in Computer Science, and later received certification and a Master of Education degree.

Tragically, her mother died of cancer in 2005 and her heart was broken beyond belief. She had never experienced the depths of hurt which her death brought. She had been mother and confident. What the author knew of love she had learned at her mother's hand and heart. It was her faith and the support of her husband and family that sustained her through this difficult time. Additionally, after only nine years of marriage, in 2007 Sinclair too died suddenly of a cancerous brain tumor. She had barely healed from the loss of her mother and her heart was shattered yet again. She felt robbed, cheated, and she hurt beyond where her faith was able to understand or reach. She wanted to understand the logic of what God allowed to transpire, but absolutely nothing settled it in her spirit. Nothing allowed her to wrap her mind around or conceive what had occurred and the traumatic loss she had experienced. She put her best face on in public and remained strong and brave for the outside world, church, and family. However, inside she seethed. In her alone time she screamed, cried, and had long angry *now what* conversations with God. Yet, God was patient. She heard his still sweet whispers in her midnight. She felt the tender touch of the Comforter consoling her heart. Eventually, this wounded vessel was healed by God's love and grace. In addition, once again God surrounded her with the strength and love of family and friends. To her surprise, she emerged through it all stronger and with a deeper resolve of faith.

The author's family faced many difficult times but their love and faith brought them through. Her children each graduated high school and attended college. Keisha graduated college and went on to further her education. Both Chaka and Lavan married and had children blessing her with seven beautiful grandchildren. She recognizes the hand of God over and in her life, and with each day she moves forward fully embracing her next chapter.

## Spiritual Formation

The author's spiritual formation began in the United House of Prayer for All People (U.H.O.P.). She vividly remembers the rich worship experience electrified with praise, song, and shout dances. Her parents were second generation members of this assembly and she was the third. However, her association with the U.H.O.P. was short lived. When the family moved to Ithaca, New York, there was no U.H.O.P. within close proximity. Their decision not to join another Christian church or foster their Christian foundations proved detrimental for the family. The relocation produced many trials and tribulations which her parents were not spiritually equipped to handle. Reflecting, it seemed they were spiritually bankrupt. The family did not attend church, read the bible, pray, or nurture their Christian faith and beliefs in any regular or consistent manner. They taught her to say her nightly prayers before bedtime and grace before meals as rituals children are often taught. However, these rituals were not supported by any Christian education, and they were the only time she saw them pray. When they attended church it was often once a year—on Easter. At other times, they attended on Christmas and Mother's Day. Consequently, they did attend their home church services during vacations to Savannah.

Likewise, during summers she attended Vacation Bible Study (V.B.S.) in any church she could regardless of the denomination. She not only listened but absorbed the stories about Christ and salvation. During this time, there was an evangelist who frequently went throughout the city telling children the story of Jesus. Joanne was mission minded, dedicated, and harmless. She told the story of Christ so often a lot of children ran when they saw her coming. However, one summer she cornered the author and her friends on the front porch. She told them the story of Christ using a story board and felt illustrations. At the end of the story, she went through the sinner's prayer, and the author and her friends accepted Christ in their lives. This was a very real and pivotal moment in her life. She had no connection to church but now she had a real connection to Christ.

A few years later, with her mother's permission, she and her sister joined St. James African Methodist Episcopal Zion Church, (A.M.E.Z). St. James' choir director had combed many neighborhoods recruiting youth to participate in their youth choir and programs. The author was excited about worship and fellowship at St. James. She received encouragement through the fellowship and a Christian education that allowed her to gain some meaningful understanding of who Christ was and what it meant to be a Christian. Her fellowship at St. James and Christian education were a fundamental part of her development. She received encouragement and support, even when and especially when she fell short. These were times when disappointment and disapproval would have seemed an expected response, but instead the opposite was true. She remained at St. James until she moved to Georgia.

The author was in Savannah, Georgia a few years before she sought to connect to a faith community. In 1985 after much searching, she joined St. Paul Christian Methodist Episcopal (C.M.E.) Church. For many years, she was content to remain a pew member. However, there was a urging within to draw closer. Soon along with her children she began singing in the various choirs, attending Sunday school, and bible study. One Tuesday night at Bible Study, she was baptized in the Holy Spirit, and her soul was electrified. At another service, the call on her life to ministry was prophesized. In reality, the prophesy was an outward confirmation of what God had already spoken in her heart, and she had not accepted. She continually dismissed the tug of the Holy Spirit on her heart to ministry. She persisted in her initial involvement in church ministry, and also served as a stewardess, youth advisor, and taught new member's training classes. She was resigned to do anything and everything but preach the gospel. However, there came a point, when she could no longer run from the call of God. In October 1995, she met with her pastor, the late Rev. Dr. Henry R. Delaney, and told him she was called to preach and wanted to accept the call. Rev. Delaney prayed with her, encouraged her, and gave her scriptures to read. She preached her initial sermon on November 26, 1995, and was licensed a local preacher at the quarterly conference in 1996. She worked faithfully in ministry in whatever areas she was called. Subsequently, she was admitted on trial in the traveling circuit at the 1997 Central Georgia Annual conference in Macon, Georgia. The traveling circuit of the Christian Methodist Episcopal Church is the ministerial track where ministers are subject to ministerial assignment by the Bishop of their annual conference.

Excited about this new journey, she began the required five-year Bishop's Course of Study with enthusiasm. She continued to work in the ministries of the church but deeply desired to also attend seminary. However at this time she was just completing her B.S degree. In 2001, after completing her B.S. degree, she enrolled in Armstrong Atlantic State University to complete teacher certification and a Master of Education. By God's grace and the support of family, her educational undertakings were accomplished in May of 2004. She was blessed to have her husband, children, and mother by her side to celebrate and witness these accomplishments. Additionally, in July of the same year, she was assigned as pastor of a new church plant in Savannah, and ordained an Elder of the C.M.E. church. Subsequently, two years later she was admitted to full connection within the Christian Methodist Episcopal Church. Throughout the process, she knew God was directing her path and ordering her steps to service, even when she diverted the course of his plan.

In 2006, she was presented the opportunity to fulfill her dream of attending seminary. The Interdenominational Theological Center offered a distance learning program in Savannah for the Master of Divinity Degree. Overjoyed she entered the program, and completed one year. However, her studies were interrupted when her beloved husband, Sinclair, suddenly became ill and died nine months later. She was overwhelmed with grief, and did not resume her studies. Four years later, she prepared to reenroll in seminary to continue her quest to be equipped for the work of ministry. At the same time, she received information regarding a doctoral studies program. After much prayer and consideration, she entered the doctoral studies program of United Theological Seminary and continued to be equipped for service to God and his kingdom.

## Context

The author having shared a portion of her faith journey, will now transition to communicate her current context. For the past nine years, she has served the ministry of Magwood Memorial C.M.E. Church located in Savannah, Georgia. Savannah is the first city of Georgia founded in 1733 by James Edward Oglethorpe and 114 other settlers. It is the seat of Chatham County and has significant historic relevance. Savannah is located on the Georgia-South Carolina border, the city is bordered by the Savannah River and the Atlantic Ocean. Even more, Savannah is a planned city named for the river, and built around a system of squares with parks.[1] It is a seaport city, and is surrounded by marsh and flat lands. Savannah is approximately 103.15 square miles in area, and is located forty-six feet above sea level. [2] In addition, Savannah is one of Georgia's primary commercial and industrial centers and a leading port. Therefore, shipping is a major industry in Savannah. Among other things, the city is also known for its productions of lumber, paper, and transportation equipment.

Savannah has also become a popular tourist attraction and several movies have been produced in the city. Savannah is the seat of Savannah State University, and Armstrong Atlantic State University. Additional institutions of higher learning in Savannah include the internationally acclaimed Savannah College of Art and Design, as well as six other colleges. Major employers in Savannah include the Port of Savannah, Gulfstream Aerospace, International Paper, JCB, Great Dane, and many others. Moreover, Savannah is the home of several famous residents. It is the birth place of

---

[1] http://www.britannica.com/EBchecked/topic//5256889/Savannah.html (accessed December 6, 2012).

[2] 2010 United States Census

Juliet Gordon Low, the founder of the Girl Scouts of America. The Low home is a tourist attraction to thousands of girl scouts and people from across the nation. Additionally, composer and lyricist Johnny Mercer called Savannah home.

Consequently, Savannah's population continues to grow along with its beauty and charm. The 2010 census reported Savannah's population as 136,286. The demographic breakdown is 55.4% African American, 38.2% White, 4.6% Hispanic or Latino, and 0.8% American Indian, Asian, and others. (Appendix A)

Henceforth, Savannah's statistical data relays its continual growth as a culturally diverse city. In addition to its other attributes, the city's progression has also led to the election of its third African American mayor, Mrs. Edna Jackson. Mayor Jackson is also the city's second female mayor and first female African American Mayor. With Savannah's history, growth, and progression, it is often coined the Hostess City of the South.

**Liberty City, Summerside, Southover, Richfield Community**

More specifically, the context of ministry is the Liberty City, Summerside, Southover, and Richfield (LCSSR) Community of Savannah, Georgia. LCSSR is an integral part of the city of Savannah, and is one of the oldest African American subdivisions in Georgia. It has immerged as one of the strongest subdivisions within the city as well. It is predominately African American and has produced many community and city leaders. The subdivision was established in the 1940s by a Florida developer. The developer sold undeveloped lots, much of which was farm land, primarily to African American consumers. During the period, African American consumers were prohibited

from purchasing land or homes in other areas of the city. In addition, LCSSR is not a planned community. Many roads led to dead ends, do not connect with each other, or lead to main thoroughfares.[3] However, the persistent landholders persevered in turning the undeveloped land into a well-kept thriving community.

The community also developed a voice and an arm of activism as they organized to petition the City of Savannah for needed services. These services included drainage and sewage, paved roads, access to public bus transportation, street lights, parks, playgrounds and playground equipment. Their organization and efforts were the catalyst for the formation of the Community Development Association now the Liberty City Neighborhood Association.[4] The organization remains one of the strongest and best structured Neighborhood Associations in the city and the community one of the most cohesive.

LCSSR like the City of Savannah continues to grow and thrive. Yet, even with its active neighborhood association and community activism, the community has not been able to circumvent several transitions. The spirit and arm of community activism continues to function with enthusiasm. However, due to the declining age, health, and death of many of the members it does not function with the same propensity it once possessed. In essence, many of the founding community leaders are now elderly and or deceased. There are few if any leaders poised to assume these roles. In fact, the vast opportunities available have afforded many second and third generation residents

---

[3] Kat Wiltrout, *Liberty City: A Piece of the American Dream*, Savannah Morning News, February 28, 200

[4] Ibid.

opportunities to relocate out of the community. This has left a vacuum and a dilemma for the future growth and development of the community at large.

The 2010 U.S. Census reported the LCSSR population as 4,051 people. The ethic ratio is 94.9% African American, 1.7% Caucasian (white), 2.7% Hispanic, and 0.3% Asian, 1.0 % multi-racial, and 1.9 % races. Gender comparison is 2,133 female and 1,918 male. Moreover, the U. S. Census reports a significant dispensation of owner and rental occupied units within the LCSSR community. The 2000 census reported 1,050 homes in the area with 880 or 83.8% owner occupied and 170 or 16.1% rental property. In addition, the 2010 US Census reported 1,521 houses in the area, with 992 or 65.2% which owner occupied. The figures represented an 18.6% decrease in owner occupied units or an 18.6% increase in rental occupied housing units. The transition suggested a decrease in persons vested in the community through homeownership.

Additionally, the Savannah-Chatham Police report a significant increase in criminal activity within the area from 2011 to 2012. LCSSR is a part of the greater West Savannah-Chatham Community. The West-Savannah Chatham Region of Savannah Chatham County incorporates forty neighborhoods. LCSSR has maintained a crime rate within the top five from 2011 to 2012, and held from seven to ten of the regions criminal activity.[5] Over eighty percent of these crimes have been larceny and burglary or crimes of opportunity. A large percentage of the crimes were conducted by youth and young adults in the area. (Appendix D)

[5] 2009-2012 Savanah-Chatham County Metropolitan Police, Annual Crime Reports.

## Education Attainments

Another substantial aspect of the context is educational attainments and student achievement levels in relation to those of county, state, national, and international averages. Georgia's student achievement is the measurement of educational goals and proficiency obtained by students. The data is used to quantify the effectiveness of educational curriculums and their impact on student success. As such, the data is evaluated from local, district, state, and national assessments administered throughout the school year. Data is examined at both the aggregate and disaggregate levels. The data is then used to produce school report cards and percentages and levels of achievement for local schools by grade level, as well as school districts, and states. There exist two elementary schools, one middle school, and one high school within the LCSSR Community. Both elementary schools serve grades Pre K-fifth. The middle schools serve grades six through eighth and the high schools ninth through twelfth. The results of the education achievement assessments for students within the LCSSR Community are significantly below district, state, and national levels. For relevance, the results are compared to the results of the Savannah Chatham County School District and State of Georgia Schools.[6] (Appendix B)

## Other Community Resources

Consequently, the area also has fifteen churches and one community center. Each church addresses youth and young adult needs and ministry through a Christian education component of ministry. However, many of these programs are not effective.

---

[6] Student Achievement Education Policy Toolbox, Georgia Partnership for Excellence in Education, Georgia Department of Education, http://ww.doe.k12.ga.us, (accessed June 11, 2012).

Most of the churches have less than 100 members, limited monetary resources, and manpower. Many of the churches also only conduct ministry for youth within the confines of their edifice. Limited resources or effort are expended to the outside community. The LCSSR Neighborhood Center, which is operated by the City of Savannah, offers after-school tutorial and summer enrichment camps for elementary school aged children. However, less than twenty-five students attend both or either of these programs at a given time. Additionally, the city provides no programs within the community for youth and young adults between the ages of twelve to eighteen. The deficiency of services to youth and young adults from the city, churches, and or the LCSSR community has left a segment of youth and young adults without productive opportunities for development.

**Magwood Memorial Christian Methodist Episcopal Church**

Since it's planting in 2004, Magwood Memorial has been an integral part of the LCSSR Community. The church was formed with eight members. By God's grace Magwood Memorial has grown to approximately sixty members ranging in ages from one year old to seventy-five years of age. At least fifty percent of these members are consistently active in worship, participate in church activities and ministry, and financially support the church. The ministerial staff includes one ordained elder in full connection with the C.M.E. Church and one local preacher. The church is African American in ethnic makeup. The economic make-up of the membership shows three percent in the middle class range, ninety percent lower middle class, and seven percent falling in the poverty or below poverty level. The educational achievements of members are twenty percent (children) attending P-12, seven percent high school graduates, sixty

percent some college, ten percent with college degrees, and three percent with advance degrees.

Additionally, thirty percent of the membership resides within the LCSSR Community or surrounding area. Of those who do not reside within the community, several are former long-term residents. Even more, several members express an interested or deep concern in the LCSSR community and the social issues that affect it.

## Magwood Memorial's Worship, Doctrine, and Theology

The doctrine and theology of the church is based foremost on the Bible, and also the Christian Methodist Episcopal Church and Wesleyan Methodism. The basic doctrine of the church is founded on the Twenty-five Articles of Religion. These Twenty-five Articles are adopted from the Thirty-nine Articles of Religion of the Church of England which were sent to America by John Wesley in England. Although four creeds are recognized; the Nicene Creed, the Apostle's Creed, the Korean Creed, and the Modern Creed, the standard creed utilized is the Apostle's Creed.

The C.M.E. Church has a strong emphasis on social justice which is reflected in its Social Creed, adopted in 1966. The creed directs and interprets God's call to ministry as a call to minster as Christ did to the needs of all people. It is considered essential in terms of ministry to minister in entirety by addressing such issues as economics, poverty, social justices, peace, liberation, and human rights. This emphasis of the overall church is also the emphasis of the local church. At Magwood the missions is to minster to the total person, and bring lives into focus through Christ. As a member of the LCSSR community, Magwood Memorial seeks to work with organizations to effect positive

change for social injustice and issues within the community. Currently, Magwood Memorial works within the community in outreach ministries, such as, partnerships with elementary and middle schools to provide school uniforms and school supplies for underprivileged children, food distribution to needy and elderly families, youth mentorship, nursing home ministry, and ministry at the local homeless shelter. However, the church is also challenged, like many of its surrounding counterparts, by limited resources and laborers, and transitions in membership. Consequently, Magwood's faith, and position within the community make it an excellent conduit to effect positive change for youth and young adults as needed within the community.

## Synergy

In view of the author's current contextual situation, at Magwood Memorial C.M.E Church in the LCSSR Community of Savannah, Georgia, she is led by God to lead the congregation toward a collaborative model of ministry. She has chosen for a project title Determining the Prospective For Developing A Collaborative Model For Mobilizing Resources To Reengage And Develop Transformative Youth Ministry.

Henceforth, the Old Testament text Micah 6:6-8 and the New Testament text 1 Corinthians 12:12-14 will be used as the foundational biblical periscopes examined to explore the narrative and project. Specifically, the narrative and project seek to explore the following:

a. Building and developing relationships between churches, the community, and the neighborhood community center through the development of collaborative outreach programs beyond the walls of churches.

b. A proliferation of recognition of the prophetic call of what is true of the Lord's call to his people to do justly, love mercy, and walk humbly with God. In

addition to 1 Corinthians 12:12-20, the recognition and commitment to work unified as one body with Christ as the head.

c. Effective youth and young adult development by mobilizing resources and addressing identified needs.

d. Strengthening and stimulating community activism.

## CHAPTER TWO

## STATE OF ART MODEL OF MINISTRY

The project chosen is a prospective for developing a collaborative model of ministry for youth and young adults in the LCSSR Community. The project name is, "Determining the Prospective for Developing a Collaborative Model for Mobilizing Resources to Reengage and Develop Transformative Youth Ministry". The model seeks to address the significant needs of youth and young adults in the LCSSR community through collaborative means of ministry.

Moving forward with this theme, she will define the interpretation of collaborative ministry for the project, and analyze scholarly literature as it relates to this narrative and project. In researching material on collaborations and youth ministry, she has found proponents whose voices are in agreement with her narrative, and those who challenge her arguments. Therefore, in this part of the narrative the author will explore the authors who have written on the subject of collaborative models in ministry and community development. In addition, collaborative community develop which relates to youth development will be explored. These include churches and organizations which have launched similar projects. The goal is to highlight other work and make comparison and contrast of these various authors in terms of where there is concurrence and differences in theory and implementation.

## Collaborative Model and Community Development

As we explore the prospective of collaborative ministry between the church and other entities, it is beneficial to define the understanding and interpretation of a collaborative. By definition a collaborative is derived from the word collaborate. It is interpreted as a joint or cooperative venture where by two or more entities work with or alongside each other to achieve a prescribed goal. Collaborative models may involve shared resources for a common goal that may be less effective or achievable by individual efforts.

Within the last thirty years collaborative forms of ministry have become increasingly popular. However, historically collaborative models have foundations in the biblical witness. In essence, collaborative models of ministry and community development have always been present. In both the Old and New Testament the central culture is community and is referred to as such. Subsequently, in the Christian faith God is represented as the Triune God. God is personified as God the Father, God the Son, and God the Holy Spirit. Although, each aspect of the Triune God is significant, and each has been identified with specific characteristics, they subsist in collaboration. They are not in competition with each other, but exist with single-minded goals and purpose.

Christ also imparts the motif as an essential part of the Christian witness. The motif is witnessed in the great commission, and *Lo I am with you always even until the end of the age,* (Matthew 28:20). He again reiterates the concept as he prepares to complete his earthly mission and return to his Father. Christ then states to the disciples he would not leave them comfortless. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom*

*the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall in be in you.* John 14:16-18.

Christ affirms co-labor of the disciples and the Holy Spirit. The collaboration between Christ and the disciples as well as the Holy Spirit and the disciples has a single focus. It is the labor and collaboration of the community of believers. It is actualized in empowering the disciples and developing effective witnesses of Christ. Additionally, these collaborative models can be seen throughout the history of the church. The historic motifs of collaboration and community as especially in ministry to youth will be addressed in depth later in the discussion. However, it does add validity to the project narrative to highlight a few collaborative models witnessed throughout the course of history here.

## Early Church

Moreover, the early church also provides evidence of the collaborative models of community. Through the history and course of the Christian church many transitions, rifts, or schisms immerged regarding beliefs. One such incident arose in the 4th century. A rift in the church community arose over the divinity of Christ. Many followed Arius the priest who denied Christ as equal to God and in essence denied his divinity. Therefore, in 325 A.D. Emperor Constantinus Victor Augustus Maximus called 1,800 Bishops and religious leaders from across the Roman Empire. They convened at Nicea (modern day Turkey) for the First Ecumenical Council of Nicea in 325 A.D. The council was a collaborative model of ministry. Church leaders of imaginably all walks of life

came together and sought to cultivate a statement to address the Trinitarian controversy.[1] Therefore, the council developed the Nicene Creed which affirmed Christ as God and of the same essence as God. Additionally, the Second Ecumenical Council convened in 381 A.D. in Constantinople to arrest a similar Trinitarian controversy regarding the Holy Spirit. The council affirmed that like the Father, and Son, the Holy Spirit is God and is of the same essence as God. These early councils display the effort and work of collaborative ministry in regards to the church community.

## The Church and Community through Civil Rights

Throughout the Civil Rights Movement and era, the African American church has been the foundation and fundamental crust of collaboration efforts with community and other entities for social change. The church has been a catalyst for activism in the midst of adverse and sometimes dangerous climates. In addition, the church has lent support and collaborated with communities involving national, state, and local issues. Consequently, church and community collaborations have included many issues of social justice which include those that adversely affect youth and young adults as well.

Leonard Gadzekpo in *The Black Church, The Civil Rights Movement, and the Future,* states the church was the anchor of the civil rights movement. It provided activists, ministers, laity, and financial support through black church members. Gadzekpo further reiterates the influence of the church within secular civil rights groups such as Congress for Racial Equality (CORE), and the Student Nonviolent Coordinating

[1]Justo L. Gonzalez, The Story of Christianity: The Early Church to the Dawn of Reformation-Volume 1 (New York, NY: HarperOne, 2010), 182-189, 217.

Committee (SNCC), who were influenced by the black religious culture.[2] Each of these groups included members who originated or were influenced by the African American church. Gadzekpo supports his evidence through the joint involvement of civil rights proponent with both the movement and the church. Rosa Parks was a member of the NAACP, and a black Christian. Additionally, James Farmer of CORE was the son of a clergyman, and John Lewis of SNCC was a seminary student. Through the course of history and even in our modern culture the church has both directly and indirectly participated with collaborative community development as necessary.

## Literary Discussion

However, there are varying views regarding the church's current involvement in issues of social justice as they relate to youth and young adults and societal dilemmas at large. In the course of a literary discussion it is evident the call of the church has not changed, yet its activism and or propensity for the work have. Gadzekpo believes that in recent years as issues have arose that affect youth in predominately African American communities, the black church has stepped up its outreach programs to youth. He summarized this claim by citing Lincoln and Mamiya's summation of the future of the black church:

> If the Black Church should ask itself why it needs to be reconnected with the hard-core urban black poor, the answer is simple as it is as it is obvious: one-third of the black population will be responsible before than half of all black children growing up in the decade of the 1990s. The future of the Black Church in the twenty-first century will depend so much on how it responds to

[2] Leonard Gadzekpo, "The Church, The Civil Rights Movement, and the Future", *Journal of Religious Thought*, 1997, Vol. 53/54, Issue 2/1, .95.

> the poor in its midst as to the extent of racism the abstractions of ecumenism, or the competitive threat of a resurgent Islam.[3]

However, Robert Franklin in *Crisis in the Village* does not concur with Gadzekpo's assessment of the current and future state of the African American church. Franklin states the current influence of the church in community collaborations and outreach is in decline. Franklin states scholars have demonstrated congregations in low income communities have modest outreach to the surrounding community. Franklin further expounds that many black churches are *commuter congregations* with the majority of members residing a mile or more away from the sanctuary. He additionally believes these congregants have a profound lack of knowledge of local neighborhoods and do not offer needed outreach and the broad bands of other needed services.[4]

Franklin's ideas espouse collaborative initiatives to accomplish services within communities. He relates the need for collaborations between school, churches, communities and other entities. However, his ideas do not contend the necessity of church members residing within the community to implement collaborative community development. Consequently, his philosophies seem more to advocate a thorough concern for the community as stakeholders in its success.

In addition to Franklin, John Perkins, in *Beyond Charity* maintains interesting concepts as it relates to community development. Perkins does not hold to Franklin's description of community development nor does he agree with Gadzekpo. *In Beyond*

---

[3] Eric C. Lincoln and Lawrence Mamiya, *The Black Church in the African American Experience*, (Durham, NC: Duke University Press) 1990, 383-85.

[4] Robert M. Franklin, *Crisis in the Village: Restoring Hope in African American Communities* (Minneapolis, MN: Fortress Press, 2007), 111.

*Charity*, Perkins provides his principles for collaboration and community development. Perkins relates his basic tenets as *the three R's of Community Development*. The first "R" is Relocation. Perkins believes it is compulsory to reside in urban communities to facilitate community development. The second "R" is Reconciliation. Perkins states the love and forgiveness of the gospel reconcile us to God and to each other across racial cultural, social and economic barriers. Finally, the third "R" is redistribution. Here the idea Perkins communicates is that Christians must share more than just goods. They must also share their skills, technology, and education resources in a way that empowers.[5] In his three Rs approach, Perkins differs from Franklin in the necessity of relocating to urban areas or moving back to urban areas in order to successfully participate in community develop. In community development, Perkins relocated to areas where an investment of fifteen or more years was made to the community. His general mode of operation in collaborative efforts was to empower the community. Perkins provided leadership but also acted as a facilitator in training and empowering members of the community in their own development. As community development came to fruition, Perkins then moved to other areas leaving communities with leadership and programs developed with and by their own efforts.

Gadzekpo, Perkins, and Franklin validate the biblical practice of community through their views of the outreach of the African American church and community development. Their mandates regarding community development and addressing community needs are collaborative in nature. Although, their approaches vary, the results are enriched and empowered communities. Subsequently, it can be stated

[5]John M. Perkins, *Beyond Charity* (Grand Rapid, MI: Baker Books, 2005), 36-37.

collaborative community development as it relates to youth or other aspects of community needs should not be exclusively individual practices. Recent collaborative initiatives for community development are a shift back to the roots of Old Testament and New Testament culture of community. It is thus a significant move away from the modern ideal of individualism.

Consequently as the move is made away from individualism to collaborative forms of ministry it is not without challenges. Evelyn Eaton Whitehead and James D. Whitehead in *The Promise of Partnership: A Model for Collaborative Ministry* report the attractions of shared ministry can be more effective action, shared burdens, and shared support. However, they also report with such partnerships come the conscious cost of demanding conflict, negotiation, and comprise. In essence, their suggestion is not to ignore conflict but embrace difference and develop mutual rules of engagement that allow the partnerships or collaborations to continue effectively.[6] The rules of engagement they prescribe include loyal opposition, patience, and a public process to test and evaluate differing opinions. Loyal opposition presumes a mature faith which exercises mutual respect. Mutual respect allows members of a partnership to explore their differences with respect for the partnership and each other. The second rule patience allows members to pursue dialogue, seek, and receive clarification. The third rule embraces allowing differing opinions to be tested and evaluated with all partners being respected in the process. If adopted these models allow partnerships and collaborations to effectively work through differences and move forward. David

---

[6]Evelyn Eaton Whitehead and James D. Whitehead, *The Promise of Partnership*: *A Model for Collaborative Ministry* (Lincoln, NE: iUniverse.com, Inc., 2000), 87-97.

Robertson, *Collaborative Ministry: What it is, How it Works and Why* expounds on the importance of dealing with conflict within collaborative ministry. Robertson, states collaborative ministries have no place for personal agenda. Robertson refers to these as *superstar ministries.*[7]

Whitehead and Whitehead, and Robertson concur on the need for effective leadership throughout the collaborative process. However, leadership in collaborative is shared and shifts from the pyramidal leadership. As Robertson concludes it keeps every Christian where they should be under the authority of a living God. These authors hold varying opinions on the implementation of collaborative ministry whether its development deals with inner church structure or outreach community development. They emphasize the necessity for shared leadership and power. However, they also emphasize even in the shared leadership model effective leadership is a necessity as the process is carried forth. Even more, they validate collaborative ministry models do face challenges and require mature faith. Consequently, they substantiate that collaborative ministry is an effective means of church and community development.

---

[7]David Robertson, 2012. *Collaborative Ministry*: *What Is It, How it Works and Why* Parbar Publishing, Kindle Edition www.parbarpublishing.com (accessed December 19, 2013).

## CHAPTER THREE

## THEORETICAL FOUNDATIONS

We cannot argue that the plight of youth and young adults has taken dramatic declines over the last twenty years. Simply a late afternoon or early evening drive through many urban neighborhoods quickly discloses the number of youth and young adults engaged in unproductive activities and or wandering aimlessly throughout neighborhoods. Many are failed by public school systems and do not meet educational fulfilments. Still more, await the legally required age to exit the education system altogether. High numbers of youth and young adults are either currently involved in Juvenile Justices Systems or soon will be if not dissuaded from current behaviors. Statistics show that many are parented in single-parent households, by grandparents, or other relatives, or guardians. Although youth and youth adults are often defined differently and in various ranges, for the purpose of clarity they are here defined as youth from the ages of thirteen through eighteen and young adults from the ages of nineteen through twenty-five.

Many cities and communities recognize the growing needs of youth and young adults and have established social outreach programs to address them. Such programs are often both privately and publicly funded. However, these programs display sustained gaps in allocation. Some gaps are in respect of eligibility requirements and others are associated with fees for prospective services. These prohibitive restrictions prevent many from receiving needed services. The Liberty City, Summerside, Southover Richfield

Subdivision Community of Savannah, Georgia is no exception to this rule. They face many of the same dilemmas associated with youth and young adults in urban areas across the country, with many of the same gaps in allocated services to this group of citizens.

Pastors frequently see such cases brought to churches by frustrated parents, grandparents, guardians, and caregivers. More frequently than not parents and guardians seek the church's assistance in addressing the needs of youth and youth adults that cannot be confronted within the home. These needs often range from educational support and or remediation, and enrichment, sexual education, deterrent from violence and criminal activity, advocacy for juvenile justice involvement, drug counseling, as well as employment counseling. Most churches maintain development programs in support of Christian education. Additionally, some churches venture into preventative programs which address the more critical needs of youth and young adults in congregations and the communities they serve. Although it is not always appropriate or feasible for churches to provide counseling or exert themselves in some areas: such as legal needs, they are able, however, to provide moral support for congregants who find themselves in these types of situations. In addition, smaller churches with limited resources, although willing, often have difficulty in executing outreach programs for youth and young adults.

In attempting to do so, these churches often struggle with such obstacles as financial means, accommodations, and labor. Therefore, they continue to remain in the realms of Christian Education which execute programs for youth and young adults while more crucial outreach programs are sorely needed. Two questions are evident. What is the church's role in reaching and administering services to this segment of its congregants and community? In addition, how can smaller churches be effective in

meeting these mandates? This project will explore the biblical mandate, as wells as the theological and historic Christian perspective on these aspects of ministry administration.

## Biblical Foundation

A collaborative community and parish based ministry was selected to engage and achieve youth and young adult development in Magwood Memorial Christian Methodist Episcopal Church and the Liberty City, Summerside, Southover, Richfield community of Savannah, Georgia. This project equates two major events of the author's life. These paramount events are, becoming a teenage mother and being mentored and nurtured by both church and strong community influences. The second is the deepening consciousness of the void of strong and valid church and community influences mentoring and reengaging youth and young adults within the context of the Magwood Memorial C.M.E. Church's ministry, its community, and neighborhood centers. The writer has chosen Micah 6:6-8, as the primary Old Testament scripture and 1 Corinthian 12:12-14, as the primary New Testament Scripture. The ministry to youth and young adults, though at times underestimated, is an essential ministry of the church. It is certainly essential to the writer's context of ministry. It is often undervalued, as youth and young adults are generally not capable of adding to the monetary resources of churches and faith based organizations. However, the future health of communities and churches are founded in their ability to reproduce and sustain themselves with productive and capable leaders and members. Therefore, it is essential that churches and communities cultivate and groom their youth and young adults who will be the leaders and members their communities. This is especially vital where there exist adverse elements that marginalize youth and young adults and therein pose threats to the future

health of faith based organizations, churches, and communities. Failure of churches, other faith based operations, and communities to partake in such actions, constitutes the participation in their own demise. The goal of this project is determining the prospective for developing collaborative models of ministry that reengage youth and young adults who are disenfranchised and marginalized within the LCRRS community.

Reengaging Youth and Young Adults as a Means of Outreach to Kingdom Building

The Bible is filled with tenants of humankinds care for one another. Both Old and New Testament oracles express God's expectation of human behavior toward humanity. It is essential to note the biblical witness that establishes and formulates Christian motives and perspectives regarding these issues. The biblical witness as expressed in the Bible displays God's character and disposition towards Israel's relationship with God. Additionally, it establishes God's expectation and directives to believers. The Holiness Codes of the law reveals the proper conduct of interpersonal relationships among Israel and thus believers. Leviticus 19:18, *Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the* LORD. Leviticus 19:18b *but love your neighbor as yourself* is the same expectation that was validated by Christ in the New Testament in Matthew 22:36-40.

> Teacher, which is the greatest commandment in the Law? Jesus replied: Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments. Matthew 23:36-40

Christ specifies the proper comprehension of the two laws sums up everything in the complete legal corpus of the Old Testament. It is also relevant that the laws are

paradigmatic meaning they are typical examples such as brother, fellow citizen, people, and neighbor.[1] Therefore, believers could not say, "the law says love your neighbor and you live in the next town so I should not be charged for not loving you". And also, "the law says honor thy father and thy mother, but you are my grandfather; I should not be charged or punished for not honoring my grandfather". The six hundred and thirteen laws are summed in ten words and the ten words are summed up in two. Thus, God establishes the proper conduct for Israel in all aspects. These rules of conduct include those involving interpersonal relationships with each other. Israel was charged to love their neighbor as themselves. *Neighbor* in the text is synonymous with all humanity and is not restricted or expressive of geographical location or restrictive of certain segments of people. What is the church's response to these our neighbors and or this segment of our community that so intensely cries with voices of self-destruction? Their cries profoundly seem to fall daily on dim ears and blind eyes.

Additionally, Micah of Morasthite was an eighth-century prophet and a contemporary of Isaiah. It is believed that Micah was a descendant of a common man, and he prophesized regarding the oppression of common men. His prophesies articulate the Lord's case and charges against God's people in their failure in exercising their responsibility to God and also to other believers.

> With what shall I come before the Lord and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of olive oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of

[1]Walter C. Kaiser, Jr. "Leviticus", in *The New Interpreter's Bible: A Commentary in Twelve Volumes, Volume I: General & Old Testament Articles – Genesis, Exodus, Leviticus* (Nashville, TN: Abingdon Press, 2006),1133-1134.

> my soul? He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. Micah 6:6-8 NIV

However, these requirements were not new or unfamiliar to Israel. They are a review of previously communicated expectations. Yet, it appears they are no more understood when given by Micah than when they were from the Deuteronomist. The Deuteronomist called for Israel's love, faith, and obedience,

> And now, O Israel, what does the LORD your God ask of you but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to observe the Lord's commands and decrees that I am giving you today for your own good. Deuteronomy 10:12-13

Micah's assessment and charge was directed towards Israel's obedience and worship. Israel missed the true heart of the Law. The law was not just a list of behavioral and social verdicts disconnected from a transformed heart and life. The people asked the question in terms of quality and quantity of religious ceremony and ritual. They state shall they sacrifice year old calves, or thousands of rams, ten thousand rivers of olive oil, and even a firstborn child. Therefore, Micah communicated the heart of the law was not displayed in the quality or quantity of religious ceremony and ritual. Instead, Micah expressed Israel's heartfelt action in daily religious practice is what God desired. [2]

In Micah 6:6-8, The Israelites recognized the supreme deity. Yet, their acts of ritual worship were superficial and thus problematic. They are formulated in ritual worship and obedience independent of transformed and devoted hearts. They thus ask

---

[2]Daniel J. Simundson," Micah", *The New Interpreter's Bible Volume VII.*, (Nashville, TN: Abingdon Press, 2002), 579-580.

Micah the question "What does God require?" In essence, they ask Micah would sacrifices of prized stock, large quantities of items, or priceless sacrifices such as the offering of their firstborn children be enough to satisfy God. However, they negate to offer the most precious item required—the total commitment of their being. Although, God's requirements were previously communicated to them, they are again emphatically conveyed through Micah. They ask what is good or good enough. God replies through Micah with three infinitival constructions to do…, to love… to walk. Thus Micah states "To act justly and to love mercy and to walk humbly with your God. " They are related to one another and mutually self-defining.[3]

The first part of the phrase "to act justly" denotes the necessity of right behavior. The small phrase "act justly" contains a wealth of meaning by encompassing behaving, working, or laboring in a manner that does no unrighteousness. It regards the manner or spirit in which behavior or work was consummated. The word "act" is defined by the Hebrew word עָשָׂה asah meaning to do, work, and doing of good. It is representative of the deeds, behavior, or work that is produced. Subsequently, "justly" is defined מִשְׁפָּט and interpreted misphat which consist of a variety of meanings such as justice, judgment, rights, vindication, and rectitude. This is considered an attribute of God and thus the Israelites regarded God as the Judge of creation and humanity. [4] However, misphat is also an attribute of man and should be incorporated and produced in godly actions and behaviors. To do no unrighteousness was a precise conduct and mode of behavior in

---

[3]Francis I. Anderson and David Noel Freedman, *The Anchor Yale Bible, Micah- A New Translation with Introduction and Commentary,* Volume 24E, New Haven, CT, 2000), 528.

[4]T. L. J. Mafico (D. N. Freedman, ed., *The Anchor Yale Bible Dictionary* Volume 3 (New York, NY: Doubleday, 1992), 1126-1127.

relation to God. Nonetheless, it was also true for the manner in which they reacted and interacted with each other. It was introspective of an individual as well the corporate behavior of the Israelites.

Henceforth, there is no less required of modern day believers in their relationship with God and their interpersonal relationships with each other. We too must be cognizant of our responses to the call of God as it relates to God and humanity. Our responses are evident in our actions when we are in positions to make a difference in our communities. We must ask ourselves if we *act justly* by personal involvement in the needs of community and environment or do we fail to do justly? We must determine whether our modern day interpretation of *walking justly* is compliant with its original call and mandate.

The second requirement to *love mercy* is essential in that it requires human love and worship of God, and additionally human love for the human creation of God. The Old Testament Hebrew understanding of the word mercy is Hesed. Hesed is defined as a faithfulness and devotion to the covenant of God. It is, of course, necessary that humans reflect on their covenant with God. However, its meaning may become even more relevant when examined in terms of God's mercy to a dysfunctional creation which God refused to abandon. This form of faithfulness and devotion should not only stream from God to humanity and humanity to God, but also creation to creation. These actions epitomize and fulfill Leviticus 19:18b "Love thy neighbor as thyself".

Although religious usage is relatively infrequent (scarcely a dozen examples), it develops a special aspect of Israel's relation to God. In its secular usage, as outlined

above, *ḥesed* involves aid for the circumstantially weaker and needy party in a relationship. When Micah declares the Lord's requirement to "do justice, love *ḥesed*, and walk humbly with God" (6:8), he expands the sphere of relationship of each Israelite so that *ḥesed* involves active concern for the well-being of all the people of God, not just those known personally to each one, with particular concern for the poor or any others whose status lacks advocacy within Israelite society. This advocacy for the weak, through rescue or protection and especially through correct functioning of the courts, is to be taken on freely (as the content of *ḥesed*), even though it would be easy not to do so and there would be little or no consequence to the actors for failing to do so. In all these respects, this religious usage continues the emphases of secular usage, except that the sphere of relationship is enlarged.[5]

Howard Thurman states the religion of Jesus makes love-ethic central. In *Jesus and the Disinherited,* Thurman further states "Once the neighbor is defined, then ones moral obligation is clear." Thurman denotes Christ's definition of neighbor as defined in the story of the Good Samaritan. Christ displays what happens when a man responds directly to human need. Thurman notes the Samaritan's response reached across racial, class, situation needs. Therefore, he concludes that neighborliness is non-spatial; it is qualitative.

Thurman denotes Christ personal exercise of such qualitative love. As a Messiah, Christ was called to provide salvation to the world. Thurman notes Christ abided in a continuous two-fold dilemma. It was necessary that Christ love those of the household of

---

[5]K. D. Sakenfeld, "Love: Old Testament," in *The Anchor Yale Bible Dictionary* Volume 4, ed. D. N. Freedman (New York, NY: Doubleday, 1992), 377.

Israel that saw him as an enemy. His interpretation and ministry of the word prompted many to consider him a perverter of the truth of God. However, simultaneously, Christ was called to also love those outside the household of Israel.

Included is this extension of love would be the Samaritan and the Roman. The practice of this extension holds a very significant meaning in that these groups were considered enemies of Israel. In Christ's extension of qualitative love to them, he assuredly was considered as fraternizing with enemy and doing further injury to his own people.[6] Jesus continued application of love to both those of the house of Israel and those beyond is the fulfillment of the prophets' mandate to love mercy. It provides a living illustration to all Christians.

The third and final requirement is to *walk humbly with your God.* The first two requirements encompass the duty of covenantal believers to fellow believers, neighbors, and or humanity. However, the third requirement evokes the responsibility of Israel to God. Israel was required to live in fellowship with God. Their fellowship incorporated allowing their lives to be led by God and abiding in God's will. Here *walk* is defined as live, thus the requirement defines the manner of life in which the Israelites lived. The central concern for social justice is reinforced by devotion in relationship to God. Inherently, God's third requirement incorporates their belief and dependence on God's grace and will. It was and is so substantial that without the fulfillment of the third requirement, the first two requirements would be irrelevant and hollow. Subsequently, God's third requirement would distinguish those in true covenant relationship from those

[6]Howard Thurman, *Jesus and the Disinherited*, (Boston, MA: Beacon Press, 1979), 79-80.

entrenched in assiduous religious hypocrisy. In essence, what the Israelites professed to believed was to be validated by how they lived. This meant their beliefs or obedience should align with their actions and be an evident witness of their faith in God.[7] Jesus would also validate this charge in Matthew 23:23.

> Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.

Christ further corroborates the prophet's call by proclaiming the importance of justice, mercy, and faithfulness. Consequently, Christ notes the Pharisees practice and regiment of fulfilling the minor tidbits of the laws. While relishing in these minor tidbits of the law, they missed the relevant major points of the law, justice, mercy, and faithfulness. Christ's words denote the importance of the major elements of the law which relate to Israel's relationship and love of God.

## The Call to Today's Christian Believer

An observation of these requirements communicates the prophetic call to modern believer's concerning worship and obedience to God, and response to the needs of humanity. At heart, the requirements are summed up in the Decalogue and even more in the two words, of Luke 10:27, "He answered, Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, 'love your neighbor as yourself".

The requirements are not abrogated, but are still applicable for the New Testament and modern day believer. We are no longer under the law but grace.

---

[7]Simundson, *Micah,* 580.

Subsequently, the transformation of the heart should still correlate with worship and obedience. These elements also correspond with our outward actions and acts of mercy. If our worship and obedience is disconnected from our heart and actions, we miss God's intent of salvation. True worshippers and believers possess the heart of God. They are cognizant and sensitive of the needs and feelings of humanity. This realization is the prompting within the righteous to act on behalf of others. Thus not only is the transformation evident through what we say we believe and our mode of worship, it is also evident through our acts kindness and mercy to others. These actions are not predicated on the station of the recipient. They may be displayed on both those within their community of faith and those not outside of their fellowship.

Therefore, we must seriously consider the prophetic response to the question, "What does God require?" What is acceptable to God is actuated not only in our worship, but also our praxis. It is through our right standing or righteousness and our praxis that the will of God is expressed in our lives. John Perkins states in Beyond Charity.

> God's will is plain. We are to love God and people. But when it comes to loving people we hedge. Jesus says, "Greater love has one than this, that he lay down his life for his friends" (John 15:14). People say, "Sure, I'm willing to die for you." But are you willing to live for our neighbor? To love people is to spend energy and resources and time to serve them. To love people in practical ways that have impact on their whole being – their spirits, their economic situation, their health, and their minds – that's God's will.[8]

As believers we can no longer hide behind brick and mortar in our temples, churches, and places of worship and do God's will and what God requires. True worshippers are those

---

[8] John M. Perkins, *Beyond Charity: The Call to Christian Community Development* (Grand Rapids, MI: Baker Books 1993), 161

within communities responding to its needs. They are those who no longer walk by the marginalized disengaged youth and young adults within our communities, but walk *with* them to implement and effect change.

## One Body

One of the mistakes many believers encounter in attempting to execute God's will and embrace what God requires is the misinterpretation of God's will. We live in societies which we are no longer communal. Many people do not know their neighbors, so the concept of loving thy neighbor is inconsequential. Individualism has become a norm of our existence and we are characterized by what we individually accomplish. Our society is spurned by competitiveness that upholds the individualistic concept. Many believers seek to do God's will as long as it fits into their individual agendas. This is a misinterpretation of God's will. John M. Perkins states, "They are not asking, "What is God's program on Earth and how do I fit in?" Their question is, "How does God fit into my life?"[9] More relevantly, they don't ask "How do I fit into God's plan, but "How do I fit God into my individual agenda?"

There is a pertinent question we must ask as we work to transform our communities and reengage youth and young adults. Where does individualism cease and collective unified work begin? This question is relevant beyond individual believers and individual agendas. In most cities across the country, there are multitudes of churches seeking to do what God requires and his will. When addressing needs within their context, most churches have individual agendas, ideas, and methodologies for

[9]Perkins, *Beyond Charity*, 143.

accomplishing their efforts. Individually, however, most are not effective without collaborations and support for other entities. J. DeOtis Roberts states, in the Prophethood of Black Believers, "It is time for all black people to become concerned and get involved. We must preserve our communal life. Rugged individualism is not a luxury we can afford."[10] A reflective New Testament text that addresses this dilemma is 1 Corinthians 12:12-14.

> The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink. Now the body is not made up of one part but of many.

In Paul's message to the Corinthians, he presents an analogy comparing the unified church to a human body. Paul speaks to a group of believers with different gifts and graces. Diversities have caused disputes among the Corinthians and Paul uses the analogy to draw attention to the commonality. He describes the church as a human body. In 1 Corinthians 12, Paul emphasizes the element by which believers are unified. He recognizes and honors their differences, and places value on each.

In essence, Paul begins with the confirmed commonality. He denotes the unity of their baptism in Christ. By this they have all become a part of one and the same body. Paul indicates the unity of believers with diversity. Individual differences such as social status and ethnicity are rendered indifferent or of no importance by working of the Spirit

---

10 J. DeOtis Roberts, *The Prophethood of Black Believers: An African American Political Theology for Ministry* (Louisville, KY: Westminster: John Knox Press, 1994), 23.

in their baptism in Christ where they became one.[11] Paul's analogy reminds us we do not have to become one body. As believers, we are one body. In addition, Paul further emphasizes the importance of each function and each member of the unified body of Christ. J.T.A Robinson concurs with Paul. However, Robinson places emphasis on understanding the meaning of members in a communal way. He connects Paul's analysis with Paul's personal experience on the Damascus Road. Robinson's theories bring modern day readers to a deeper level of understanding of unity and membership in the crucified body of Christ. "Robinson sees the origin of Paul's analysis in identifying the Christian community with Christ's raised body in his own conversion experience: "Saul, why are you persecuting *me?*" (Acts 9:4–5; 22:7–8). The resurrected body of Christ is revealed *"not as an individual, but as the Christian community"* (Robinson's italics). certainly, for Robinson, the language of members must be disengaged from the modern meaning of *members of a social group.*"[12]

Paul's address also stresses the honor given by God to individual parts that lacked honor. God's honor prevents schisms or divisions within the body. Paul's argument expresses that each part has distinctions in terms of being members with distinctive characteristics and functions that are relevant and aid the whole. The text provides a biblical witness that each person, regardless of size, ethnicity, is relevant and adds value in God's kingdom. Even more, it exhibits no one part, group, or individual is more important than others, and each benefit humanity as a whole. As we relate "one body"

---

[11] J. Paul Sampley, *The New Interpreter's Bible, Volume X, I Corinthians; II Corinthians* (Nashville, TN: Abingdon Press, 2002), 945-947.

[12] John A. T. Robinson, *The Body: A Study in Pauline Theology* (Louisville, KY: Westminster John Knox Press, 1977). 78-79.

beyond individual believers, it allows us to connect assemblies of believers to the universal church, one body. Each church or assembly of believers is in miniature what the whole aggregate of churches is collectively, "the body of Christ" [13]

Moreover, a unified body is far more capable and effective. It is subject to the authority of God. Yet, it works for the good of the entire body. The unified body or community of believers has one agenda. Its agenda is set by God and carried out by the body. Paul's analysis of believers as one body represents an essential model of ministry that supports the collaboration of church efforts to effect change in communities and the lives of community members in need. This model of ministry can be conducted by churches in all areas. Robert M. Franklin conveys in *Crisis in The Village: Restoring African American Communities*, a collaborative model entitled "Ten Point Coalition". This model of collaborative ministry was developed by Pentecostal Pastor Eugene Rivers, A.M.E Pastor Ray Hammond, and Baptist Pastor Jeffery Brown. The coalition is an innovative initiative to address youth ministry. The coalition identified ten points to address youth problems and needs. Each point was addressed by collaborations between churches, teamed with neighborhood watch programs, commission missionaries, youth evangelist, community-based health programs and other entities from within the community.[14] The coalitions promoted collaborations which allowed the community entities, churches, and citizens to operate as "one body" to meet needs and impact change that it would in no way would have been able to produce individually.

---

[13]Robert Jamieson, A. R. Fausset and David Brown, D. A *Commentary on the Old and New Testament, Volume 3* (Peabody, MA: Hendrickson Publisher, 2002). 327.

[14]Robert M. Franklin, *Crisis in the Village- Restoring Hope in African American Communities,* (Minneapolis, MN: Fortress Press, 2007), 151-153.

Consequently, in African American communities the church has been a nucleus of life. Roberts states, "The black church, like the synagogue, is the center of life for many black people. It nurtures, and sustains them psychologically and spiritually. In some cases there is provision for food, shelter, and health."[15] In this manner the black church is a reflection of Christian faith and a strong rich African heritage. This heritage incorporates Christian and also African communal and kinship principles such principles as Umoja, Ujima, and Ujamaa. Umoja is defined as the importance of togetherness for family and community, it is expressed by the African saying "I am we" or "I am because we are." Ujima, the principle of collective work and responsibility, stresses the obligation of community members to past, present, and future. It emphasizes that each has a role to play in the community, society, and world. Lastly, Ujamaa stresses cooperative economics which emphasizes collective economic strength and encourages community to meet common needs through mutual support. In addition to communal and kinship, these principles also express the African means of economic and political development verses the individualism expressed in American culture. Consequently, they were once understated rules within African American communities.[16]

They were certainly evident within the context of this project until its decline in recent years. Subsequently, like all Christian churches the black church serves as an extension of Jesus Christ and his salvation ministry. In doing so, it also serves as a means of empowerment to oppressed believers and communities, as well as a mode of survival. Collaboration initiatives between African American churches, and community

---

[15]Roberts, *The Prophethood of Black Believers,* 29.

[16]Roberts, The Prophethood of Black Believers, 94.

entities can only enhance their abilities to meet the growing needs within the context they serve.

Fundamentally, as Christians it is necessary that we hear and heed the call of the prophet. This call is fundamentally evident in both the Old Testament and New Testament scriptures of the Bible. It is still relevant for modern believers, and has never been abrogated. Hearing and heeding the prophet's call involves both hearing with our physical ears and hearing with the ears of our spirit and heart. This is the most essential hearing for a Christian because it operates on the principles of faith. In addition, hearing within our spirits and our hearts motivates and guides our actions. It will not concede to the disregard of the poor, disenfranchised, or marginalized within humanity, especially when we are in positions to make a difference. It quickens our actions in response to these needs, and articulates our faith and obedience to God. Henceforth, if we proclaim to be servants of the most high God, this relationship and love will be represented in our actions. It will especially be evident in our actions towards humanity. It will promote our involvement in meeting the needs of humanity in our communities and wherever it is within our means do so.

As communities of faith and the collective body of Christ we can transform our communities. We must be cognizant that the body of Christ is meant to function with one united purpose. Its purpose is not determined by the parts, but by the God. Inherently, if we are the body of Christ, we must recognize that Christ's eyes and ears see and hear, and respond to weak, disenfranchised, and marginalized. We must recognize Christ's hands act, and his feet are not hesitant to move in eliminating and abolishing oppression and injustice. Most of all, as the Body of Christ, it is intrinsically important

that we recognize Christ's heart is a heart of compassion. It is touched by the feelings of the infirmities within our communities and world and responds accordingly.

## Theological Foundations

Christian disciples have been given a great commission and mandate to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything Christ has commanded.[17] Christ provides a model of ministry as He fulfills humanities need for redemption. As such, a prerequisite for fulfilling the Christian mandate is belief in Christ and a resolution of who he is. The gospel of Luke shares a pivotal point in Christ ministry. In Luke 4:18 Christ picks up the scroll and begins to read the prophetic text of Isaiah 61.

> He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:
>
> "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed to proclaim the year of the Lord's favor."
>
> Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing." Luke 4:16-21, NIV

The scripture serves as Christ's mission statement, and provides a central theme of his mission and a backdrop of his future work. In addition, as believers it is our understanding of the identity of Christ and who we are in Him that is central to our faith.

---

[17]Matthew 28:19-20, NIV

This understanding provides a catalyst for work within the missions of the Christian mandate.

## Christology

As illuminated in the text, Christ's reading of the scripture acts as a proclamation of its fulfillment. In essence, He portrays himself as the anointed one with whom the Spirit of the Lord resides to achieve and accomplish a mission to the poor, prisoners, blind, and oppressed. Moreover, traditional theology is directed to the understanding of Christ's mission and his embodiment as the Anointed One, Son of God, and Savior of humanity who is both divine and human. Therefore, understanding Christology is agreed by many theologians to be the core of Christian belief and faith. It is this understanding that separates and defines Christianity from other religious movements.

Consequently, because beliefs motivate actions, a thorough knowledge of Christology serves as a guide and aids disciples' understanding of their own mission and purpose. Such deepened understanding enriches lives, expands eagerness, and participation to care for human need in Christ like manner. The revelation of God, the revealed Christ, and the Holy Spirit are significant to human attempts of comprehending an infinite deity through finite human understanding. Humankind's struggles to obtain understanding of God, Christ, and the Holy Spirit and their relationship to each other are not new. Likewise, is humanities desire to understand the Triune God in relation to humanity.

These challenges are recorded in scripture and historically by theologians of the early Christian church and every age thereafter. In the 4th century a controversy which

surrounded the personhood of Christ and his divinity threatened the stability and the sanctity of the church. Many followed the teachings of the Bishop of Alexandria. Alexander proclaimed Christ's divinity as coeternal and equal with God. Others aligned with Arius, the priest, who proclaimed Christ as the first of created.

Consequently, Arius' theology denied Christ's divinity. Their ensuing debate, known as the Arian heresy, prompted protests within the church. Moreover, it instigated the Emperor Constantine to call the First Ecumenical Council of Nicea. The purpose of the council meeting was to address the church's stance and belief of the personhood of Christ. This was accomplished through the development of the Nicene Creed. Consequently, this creed was revised at the Second Ecumenical Council, held at Constantinople in 381 A.D. as a response to the Macedonian or Pneumatomachian heresy, which denied the divinity of the Holy Spirit.[18]

NICENE CREED 325 A.D.

> We believe in one God, the Father Almighty, maker of all things visible and invisible. An in one Lord Jesus Christ, the Son of God, the only-begotten of the Father, that is, from the substance of the Father, God of God, light of light, true God of true God, begotten, made of one substance [homoousios] with the Father, through whom all things were made, in both heaven and on earth, who for us humans and for our salvation descended and became incarnate, becoming human, suffered and rose again on the third day, ascend to the heavens, and will come to judge the living and the dead. And in the Holy Spirit.
>
> But those who say that there was when He was not, and that before being begotten He was not, or that He came from that which is not or that the Son of God is different of [hypostasis] or essence

[18] Justo L. Gonzalez, *The Story of Christianity: The Early Church to the Dawn of Reformation* Volume I (New York, NY: HarperOne, 2010), 182-189, 217.

> [ousia], or that He is created or mutable, these the Catholic church anathematizes.

However, many creeds existed during the early church to challenge such issues. The Nicene Creed, like many others, is believed to be based on an early version of the Apostle's Creed. The 2nd century version of the Apostle's Creed is distinguished by scholars as "R" and also referenced as "The Symbol of Faith".[19] The creed was observed as a symbol which identified Christians and allowed them to identify and recognize each other. Therefore, the relevance of the creeds of the church are substantiated in the church's desire to comprehend what it believed and why, and to distill doctrine and theology which proves contrary. Subsequently, revised versions of the Apostle Creed, the Nicene Creed and others are still functional within Christian doctrine and theology. They still serve to identify what is believed regarding Christ and as a symbol of faith to believers.

## Faith and Relevance

Consequently, as modern day believers, churches and faith communities seek to live out the call of Christ in missions and ministry. There is still a need for clarity in their doctrinal beliefs. Many faith communities and or religious institutions define their prophetic calling, what they believe about God, the person of Jesus Christ, and the Holy Spirit through their doctrine and theology. This is true of the Christian Methodist Episcopal (C.M.E.) Church which serves as the writer's context of ministry.

This Methodist denomination was established December 16, 1870, in Jackson, Tennessee as the Colored Methodist Episcopal Church. On that day, forty-one men, ex-

[19] Ibid., 77-79.

slaves and members of the Methodist Episcopal Church South, met under the authority of the church's 1866 and 1870's General Conference to form their own Methodist denomination. At this meeting they elected two of their own preachers as their first bishops. They were William H. Miles of Kentucky and Richard H. Vanderhorst of Georgia. Additionally, they adopted *The Book of Disciple of the Methodist Episcopal Church, South.*[20] The name of the church was officially changed to The Christian Methodist Episcopal Church at the General Conference of 1954.

However, *The Book of Disciple of the Christian Methodist Episcopal Church* is still a guiding text within the church. The text encompasses Twenty-five Articles of Religion. Conveyed within the Articles are the theological and basic principles of the church and declarations of their Christology. As the church answers the challenge to extended ministry opportunities and especially collaborations with other entities, it is necessary that they are confident and grounded in their own beliefs. While each of the Twenty-five articles comprises the comprehensive theology and doctrine of the church, three pertaining to the person of Christ are especially noteworthy.

They include Article 2: Of the Word or Son of God Who Was Made Very Man, Article 3: Of the Resurrection of Christ, and Article 20: Of the Oblation of Christ Finished Upon the Cross.

**ARTICLE 2. OF THE WORD OR SON OF GOD WHO WAS MADE VERY MAN**

> ¶102. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures

[20] Othal H. Lakey, *The History of The C.M.E. Church* (Memphis, TN: CME Publishing House, 1996), 25-27

> – that is to say the God-head and manhood – were joined together in one person never to be divided, whereof is one Christ very God and very man, who truly suffered, was crucified, dead and buried, to reconcile His Father to us and to be a sacrifice, not only for guilt, but for the actual sins of men.[21]

**ARTICLE 3. OF THE RESURRECTION OF CHRIST**

> ¶103. Christ did truly rise again from the dead, and took again His body with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth until He returns to judge all men at the last day.

**ARTICLE 20. OF THE OBLATION OF CHRIST FINISHED UPON THE CROSS**

> ¶120. The offering of Christ once made is the perfect redemption propitiation, and satisfaction for all the sins of the whole world, both original, and actual; and there is no other satisfaction for sin but that alone. Wherefore, the sacrifices of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

Specifically as the church engages in extended missions, their understanding of what and how they believe is imperative. As the context of ministry is broadened through collaborative efforts with other entities, so too are concepts and theological perspectives. By examining these three articles, we are able to glean their relativeness to the foundation and theology of the beliefs of the church.

In Article 2 the theological perspective of Christ is affirmed as divine and human. He is also affirmed as one substance with God. This is a relative point of theological precedence that maintains Christ equality to God. The precedent was debated by many early theologians by the term homoiousios "of like substance" of the Father and by the

---

[21]Bishop L. L. Reddick III, Chair Committee on compilation of The Book of Discipline of the Christian Methodist Episcopal Church, Revised 2010, *The Book Discipline of the Christian Methodist Episcopal Church 2010, (*Memphis, TN: CME Publishing House, 2010).

term homoousios "of the same substance" as the Father. Clarification was sought because each term denotes a different understanding of the relationship between two of the persons of the Trinity, Father and Son. As we work in the name and prophetic call of Christ, it is necessary that we understand Christ is not the subordinate or the first created being as many in the early church believed, but of the same substance and equal to God.

Article 3. Upholds Christ' resurrection and reaffirms his humanity upon his resurrection. What it is believed about Christ and his resurrection are key components of the aspects of faith. They establish the eternal overcoming power of Christ for believers. The comprehension of the human Christ's victory through the cross and resurrection equally relays this attainment to believers.

## Luther's Christology

Moreover, many Christian doctrines are deep rooted and founded in the biblical credence of historic theologians. While the Christian Methodist Episcopal doctrine is by definition founded in Wesleyanism, the articles also display traces of Lutheran theology. They coincide in what Luther believed about the cross and Christ.

Martin Luther was a sixteenth-century German priest who challenged Papal authority with the belief in Justification by Faith in God. His beliefs were spread by his work, the Ninety-Five Theses, which became a catalyst for reformation of the church. Luther believed the greatest revelation of God was gained through scripture, Christ the Word personified. Even further, Luther did not propose a theology of glory but a theology of the cross. Luther deemed believers would find revelations of God radically different than expected if experienced and gleaned through the cross of Christ. Luther

believed God would be found in weakness, and in suffering, or very human elements. Additionally, it was his understanding that the cross of Christ destroyed preconceived ideas of God, and further revealed both Christ's divinity and humanity. [22] These theories are also revealed in the Articles of Religion. They provide the relevance of a well-grounded doctrine of belief on which believers are able to formulate in whom, what, and why they believe.

## A Contemporary View of Christology

This view of Christology has also emerged in recent decades and been termed Christology from above and from below. Robert A. Krieg, noted theologian and professor at the University of Notre Dame discusses this view of Christology in his article "Who Do You Say I Am? Christology: What it is & Why it Matters". Krieg determines that Christology from above begins with the Second Person of the Trinity, with the preexisting divine Word in relation to the Father and the Holy Spirit. He further states that this methodology then proceeds downward to the Incarnation, to the event in which the Word or Logos became man in Jesus Christ. In essence, Krieg concludes that this Christology draws our attention upward to the Word and the suffering for our sins, and all that was done to bring us into right relationship with God. This is viewed as a ***high*** Christology because it emphasizes the divine.

On the other hand, Christology from below starts with the human figure of Jesus and or the historical Christ. It places emphasis on the humanity of Christ, His suffering and resurrection. This theology proceeds upward by reflecting on Christ's union with

---

[22]Justo L. González, *The Story of Christianity, Volume II, The Reformation to the Present* (New York, NY: Harper Collins, 2010), 50-51.

God during his earthly life. Krieg further states, Christology from below inquiries into the mysteries of Jesus' suffering, death, and resurrection. This is characterized as *low* Christology as it places emphasis on the humanity of Jesus Christ. Both Christology from above and below are anchored in scripture and each reveal Christ as truly God and truly man in one person. [23] They allow believers to identify with Christ as both divine and human and find themselves in him.

## Christology and Soteriology

However, it is not only our understanding of Christology that formulates our beliefs. It is pertinent and relevant to have an understanding of the work of Christ or soteriology in relation to our salvation and calling as Christians. Article 20 further confirms the church's belief that Christ's work (soteriology) on the cross alone by his crucifixion and resurrection is the redemptive solution for humanities sin. This view represents "The Cross as Forgiveness". The idea is also attributed with eleventh-century writer Anselm of Canterbury. The theory was understood through an argument for the necessity of the incarnations which was presented through three asserted models that related the forgiveness of human sin to the death of cross:

1. Representation: Christ is understood to be the covenant representative of humanity.
2. Participation: Through faith, believers participate in the risen Christ
3. Substitution: Christ understood to be a substitute, the one who goes to the cross in our place.[24]

---

[23] Robert A. Krieg, *Who Do You Say I Am? Christology: What it is & Why it Matters*, Commonweal, March 22, 2002.

[24]Dr. Edward L. Smith, *The Doctrines of Providence and Revelation: An Introduction to Philosophy and Theology* (Atlanta, GA: Research Center Press, 2001), 14.

Consequently, the article confirms the redemptive power of Christ as viewed through the cross. The understanding of forgiveness and restoration through the cross are essential to for the church and believers. It disconnects believers from the bondage of sin and positions them in right relationship with God. The articles of religion directly confronting Christology and Soteriology represent the foundation of belief through biblical reference. In addition, they divulge Christ' connection to believer's salvation and enrich their understanding of their purpose and position in the ministry of this faith. This understanding will aid in works of mission to meet the prophetic call of the great commission in believers context of ministry, regardless of the context.

Through the Articles of Religion in conjunction with the Bible, The Christian Methodist Episcopal Church has provided a guide for disciples and members of their Christology and Doctrine of the Holy Spirit. These texts are provided to deepen the faith of believers and provide the motivation of continued service in the context of ministry. It is essential for Christians to be firm in what they believe in attempts to relay those beliefs to others. Additionally, firm foundations are needed as we endeavor to work with others and encounter those with varying opinions and beliefs. These efforts are even further summarized by the churches Social Creed in regards to the church's theological perspective in the acts of faith, ministry, and hope.

> We believe that the Christian Methodist Episcopal Church is part of the body of Christ, and that it must express itself in the word in light of the life and teachings of Jesus Christ. Jesus taught us many things, both by word and example – to be concerned with the welfare and well-being of others, to love our neighbors as ourselves, to be concerned for justices. For the Church to be silent in the face of need, injustice, and exploitation is to deny the Lord of the Church. We believe, "out of one blood God made all the

> nations that dwell on the face of the earth," that Jesus is most uniquely His Son that all persons are brothers and sisters, and each person is of infinite worth, and a child of God. Thus to exploit, to dehumanize any person through pride or arrogance is thoroughly unbiblical and unchristian.
>
> We believe that all things come from God – the earth and its fullness, our own capacities and all we possess. We believe that all things should be held and used in joyous stewardship to Him to help God in His redemptive purpose in the world. The Church, then must always be in the world actively obeying God's purpose for it. As a redeemed and redeeming fellowship, the Church must seek to serve and save society. This redemption is a continuing necessity.
>
> We also test all the institutions and practices by their effect upon persons. Since Christ died for the redemption of all, we believe that we should help save them from sin and every evil influence which would harm or destroy them.
>
> We believe that whatever is of interest and concern to the people-physical, intellectual, social, economic, and political – should also be of interest and concern to the Church. Primary among such concern should be emphasis on the family as the foundational institution of care and nurture. The purpose of our worship is to prepare the participants for their divinely ordained redemptive witness in every place and circumstance."

The significance of the Articles is their effect on Christian faith. Understanding beliefs strengthens faith in Christ. Therefore, disciples need an understanding of Christology from an above, a *high* perspective, to view Christ as fully divine.

However, disciples also benefit from a *low* Christology to view Christ as fully human. These views connect Christ to believers in two ways. Additionally, disciples are assisted by the endowment of the Holy Spirit or third Person of the Trinity. The Holy Spirit spreads within hearts and bonds disciples to others with love to support achievement of work in the context of ministry. It is these understandings and endowments that fortify disciples to live out their calling and divine purpose.

## The Theology of the Social Gospel and Liberation Theology

There have been numerous attempts throughout the dispersion of Christianity to address social injustice through various Christian theological prospectuses. The purpose of each of these prospectuses has been to affect social change in accordance with Christian principles. Two notable theologies which closely relate empowering disenfranchised and marginalized youth and young adults are the Theology of Social Gospel and Liberation Theology. The primary focus of each of these theologies is eradicating social injustice where it exists and empowering those affected. While they possess similar components, they differ in theory and implementation.

### The Social Gospel

The Social Gospel rose in America in the late nineteenth and early twentieth century. It was actuated by the need to address the paradigm shift in American culture galvanized by the industrial revolution. This shift fueled capitalism and excessive wealth for some Americans. Yet, for a mass majority of others adverse secondary effects developed. These included severe poverty, inadequate child labor laws, slums and tenement housing, inadequate health care, insufficient education and schools, upsurges in crime and gang violence, and inadequate labor unions. These issues explicated the wailing social hurts of the American populous, were the primary mission field of the Social Gospel Movement and the development of the Theology of the Social Gospel.

One distinguished proponent and recognized leader of The Social Gospel Movement was Walter Rauschenbusch. Walter Rauschenbusch was a nineteenth-

century theologian and Baptist minister who accepted a pastorate at Second German Baptist Church in 1866. Upon his arrival to his post, Rauschenbusch found the area of his pastorate, known as Hell's Kitchen, plagued with many social ills. Rauschenbusch would remain at this position for eleven years and would spend a considerable amount of that time, wrestling with the commitment to his faith and his work in the social gospel.[25]

The origins of the Social Gospel Movement are varied. They range from Evangelicalism to Protestantism and even a movement that returned to the Old Testament prophets. However, it was also viewed as a movement of action that addressed social needs rather than a movement of Christian beliefs.[26] Additionally the movement was very often associated with Liberalism. Although, the social gospel held some liberal ideologies, this was not an adequate depiction of the totality of the movement.

Ronald C. White, Jr. and C. Howard Hopkins emphasized in *The Social Gospel, Religion and Reform in Changing America*, not all Social Gospel adherents were liberals and not all liberals were adherents of the social gospel.[27] Consequently, because it never became well defined or organized movement, the theology of the Social Gospel evolved and developed as the movement gained momentum. Rauschenbusch became instrumental in the development of the movements theological doctrine.

In his book, *A Theology for the Social Gospel*, Rauschenbusch declared the need for a systematic theology for the Social Gospel. Moreover, he stated that the movement

---

[25]Christopher Lausch, *Religious Contributions to Social Movements: Walter Rauschenbusch the Social Gospel and Its Critics* (New York, NY: Abington Press, 2001).

[26] Ronald White, Jr., C. Howard Hopkins, The *Social Gospel: Religion and Reform in Changing America* (Philadelphia, PA: Temple University Press, 2001), 3.

[27]Ibid., 245.

needed "a theology to make it effective" and likewise, "theology needs the social gospel to vitalize it."[28] It was here that Rauschenbusch took upon the task of creating "a systematic theology large enough to match [our social gospel] and vital enough to back it." [29] Rauschenbusch believed that the Social Gospel would be a perpetual addition to our spiritual viewpoint and that its influx constituted a state in the development of the Christian religion, and had thus become orthodox.[30]

**Theory and Practice**

The thrust of the movement and doctrine became *Thy Kingdom Come* as revealed in the Lord's Prayer. In essence, a major part of the theology of the Social Gospel was the spread of the Gospel of Christ through social reform. As Walter Rauschenbusch stated in his observation of the area of his pastorate in Hell's Kitchen, "the street was not safe for the saved souls.[31] His goal was to change this environment.

The ideologies of the Social Gospel moved across denominational protocol and tenets, but were fundamentally Christian in theory. Therefore, it was necessary for the Social Gospel Movement not only to formulate their understanding of the Christian mission but even more to resolve their understanding of the Christian mission to secular society at large. In doing so, Social Gospel adherents accepted Christ not only as Savior,

---

[28]Walter Rauschenbusch, A *Theology for the Social Gospel*, (New York, NY: Abingdon Press, 1917), 5.

[29]Ibid., 1.

[30] Walter Rauschenbusch, *A Theology for the Social Gospel,* New York, NY: Abingdon Press, 1917, 5.

[31] Ibid.

but also as a role model and one who empowered the oppressed, poor, and down trodden. In effect, Social Gospel adherents understanding of the mission of Christ to society, the necessity to duplicate Christ's work endeavors in societal sustenance and empowerment, and their purpose and role in effecting the fulfillment of the Kingdom of God were a major basis for the movement.

In Rauschenbusch's book entitled *The Social Principles of Jesus*, he depicts Christ through scripture as a Savior that valued life in every format. It is here that Rauschenbusch states, "Even the most wretched specimen of humanity still had value to him." [32] His meaning was that all stations of humanity were of value to Christ. Rauschenbusch supports his theory through scriptures by illustrating Christ's love, healing, and empowerment imparted to lepers, children, outcast, and delinquents. At its very core the Social Gospel epitomized the nature of Christ's mission by reaching beyond the fringes of churched individuals to those not acknowledged by doctrine or station.[33] Rauschenbusch states that Christ was here for social restoration and moral salvage. Therefore the alignment between the religion of Christ and the social or communal involvement become intertwined. Although the theology of the Social Gospel would not be better defined until 1917, it is evident that the formulation of this theology began with its alignment with the mission and ministry of Christ.

Consequently, it can be observed the Social Gospel Movement and theology, with origins in the protestant reformation, has bared the mission of the church. Additionally, it

---

[32]Walter Rauschenbusch, *The Social Principles of Jesus* (New York, NY: Association Press, 1916), 131.

[33] Ibid.

attempted to move Christian salvation from individual to social or public. Thereby, it embedded the mission of the church to a social ministry. The Social Gospel Movement was not perfect. It was not well defined or organized. It was not well orchestrated or disseminated equably. Often its theories and theology were seen as naïve and far too liberal or Marxist.

Even Rauschenbusch was aware of the widening gap between Social Gospelers and conservatives espousing traditional Christianity.[34] Yet, even today many activists still accept the basic tenets and theology of the movement and those of Rauschenbusch's work. This support corroborates that Rauschenbusch's work in the movement has been inspirational to many. Therefore, it can be stated that the movement has affected current social mission, and outreach ministries, with its basic theology. Moreover, it should also be noted that the work of the nineteenth-century Social Gospel Movement cannot or should not be duplicated. Many of its precepts are not applicable and or outdated for 21st century social mission or outreach ministry. However, its basic theology serves as a foundation and should be adjusted and expanded to serve the present age in meeting social needs and conveying Christian discipleship.

## Liberation Theology

Another notable theological perspective in responding to the needs of the marginalized and oppressed members of communities is Liberation Theology. Like the

[34]Barbara A. Lundsten, "The Legacy of Walter Rauschenbusch: A Life Informed by Mission", *International Bulletin of Missionary Research*, Vol. 28, No. 2, 75.

Social Gospel , Liberation Theology is a Christian based movement which has become an interdenominational theological practice. Originating from Latin America, at its onset Liberation Theology was a religious political movement seeking to eradicate economic oppression and marginalization of Latin American citizen. Liberation theology analyzes the Bible in light of Christ's relation with the socially dejected of society, and interprets the stories and teachings in relation to the world of the poor and society's outcasts.[35]

**History**

In historic analysis, the genesis of Liberation theology developed in conjunction with the colonization of the Americas. Explorers of these new lands sought societal domination over the resident natives. Some missionaries were appalled at the mistreatment and abuse incurred by natives at the hands of European explorers and settlers. Natives were perceived as backwards and inferior, and were oppressed to provide cheap labor to develop comfortable lifestyles in which their conquerors sought to maintain superiority. Some missionaries, convicted by biblical teachings of Christ, opposed the adverse treatments of natives in the new lands. They deemed the natives as equals whom should not be exploited but treated with human dignity. These early pioneers of liberation theology also recognized native claims and ownership of the territory and land and sought to live with them in reciprocally respectful associations.

> The historical roots of liberation theology are to be founded in the prophetic tradition of evangelists and missionaries from the earliest colonial days in Latin American – churchmen who questioned the type of presence adopted by the church and the way indigenous peoples, blacks, mestizos, and the poor rural and urban masses

[35]Philip Berryman, *Liberation Theology*, (New York, NY: Pantheon Books, 1987), 6.

> were treated. The names of Bartolome de Las Casas, Antonion de Montesinos, Antonio Vieira, Brother Caneca, and others can stand for a whole host of religious personalities who have graced every century of our short history. They are the source of the type of social and ecclesial understanding that is emerging today.[36]

Many of the pioneers of liberation theology and social justice made few gains in their plight to abolish the oppression and injustice of their era. However, their efforts and commitment to justice for the poor and oppressed produced the foundation upon which many theologians and scholars have expanded and championed the cause of liberation.

**Development and Foundation**

Additionally, there were many movements which precipitated the development of Liberation Theology. Chief among them was the influence of the reforms of Roman Catholic Church as directed by the Second Vatican Council also referred to Vatican II.

> Vatican Council II has strongly reaffirmed the idea of a Church of service and not of power. This is a Church which is not centered upon itself and which does not "find itself" except when it "loses itself," when it lives "the joys and the hopes, the griefs and the anxieties of persons of this age" (*Gaudium et spes,* no. 1). All of these trends provide a new focus for seeing the presence and activity of the Church in the world as a starting point for theological reflection.[37]

Vatican II was the ecumenical council gathering of the Roman Catholic Church. The gathering was called by Pope John XXIII and met from October 11, 1962, to December 8, 1965, with Pope Paul VI as the concluding Pontificate. The purpose of the

---

[36] Lenardo Boff and Clodovis Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis, 1987), 37.

[37]Gustavo Gutièrrez, *A Theology of Liberation: History, Politics, and Salvation* (Maryknoll, New York: Orbis, 1973), 7.

council was to address the relations between the Roman Catholic Church and the modern world in the midst of cultural, technological, and other changes. Amongst these concerns was the churches acknowledgement of its mission and link within history. These acknowledgements would substantiate the future work of mission and ministry as supported by the gospel and the ministry of Christ to poor, downtrodden, and oppressed.

Similar in praxis to the Social Gospel Theology, Liberation theology thus developed as ministry outside the walls of the church. Liberation theology as coined by one attributed founder, Gustavo Gutierrez, is orthopraxis in ministry. It recognizes the necessity and interdependence of both orthodoxy and orthopraxis. In essence, it is the church's outward ministry to the world to address the unjust social conditions that exist within society. Even further, it is the struggle to construct a just and fraternal society where persons can live with dignity and be agents at their own destiny.[38]

However, where the Social Gospel Theology thought to transform the environment of those marginalized and or oppressed, Liberation Theology has a strong essence of empowerment. Inherently, in Liberation Theology human beings are empowered to transform themselves by conquering their liberty. They are active participants in their liberation process. This theology is essentially based on the Christ ministry as portrayed in scripture. Christ provided the movement with its most profound relevance and meaning. This theology radically challenges the church to go beyond tradition and step outside its status quo.

---

[38]Gutièrrez, *A Theology of Liberation*, 6.

Moreover, though Liberation Theology challenges institutional religious structures to move beyond their traditional praxis, caution and sensitivity should be exercised in their actions. In attempting to convey the complexity and breadth of the work, Gutièrrez notes that he has learned through his various experiences of being part of the world of the poor less theoretical knowledge of that world and even greater awareness of the profoundly human aspects of it, apart from which there is no truly liberating commitment.[39] Gutièrrez notes the need for cultural sensitivity. He notes in Liberation Theology the necessity of "being with" but not imposing categories that are foreign to them or dealing with them in impersonal ways.

"If there is no friendship with them and no sharing of the life of the poor, then there is no authentic commitment to liberation, because love exists only among equals."[40] In essence, Gutiérrez notes in true Liberation Theology one must remember many struggling with marginalization and oppression are already believers. They too are Christians. Those who practice liberation theology must be sensitive to others interpretation of God and respectful their relationship.

Here Liberation Theology differs from the Social Gospel theology which sought to extract the oppressed and marginalized from their environment. It is imperative that as Christians practice such theologies in missions they maintain mutual respect for individuals. A great portion of Christ's main ministry was to individuals who lived outcast, downtrodden, and oppressed. Yet, Christ not only ministered to them but also

---

[39]Ibid.

[40] Gustavo Gutièrrez, *A Theology of Liberation: History, Politics, and Salvation* (Maryknoll, New York: Orbis, 1973), xxxi.

became immersed in relationships with them whereby his care and concern were evident. Even more, Christ directly confronted the divisions and injustices of society which affected them.

**Detractors of Liberation Theology**

One opposition to Liberation Theology is its alignment with Marxism. Liberation theologians utilized the Marxist's assessment of the effects of capitalism to the economic and social structures of society. Marxist alleged capitalism attributed to worker exploitation and social class structures. This theory was viewed as a major asset by Liberation theologians but disheartening to critics. Critics feared the Marxist atheistic beliefs and promotion of the need for violent revolution. Marx referred to religion as "the opium of the masses," a means in which those in power maintained control.[41] Proponents did not see a means of separating Marx irreligious perceptions from their capitalist assessments. However, Liberation theologians viewed Marxism as only an instrument. This opinion was rationalized by Leonardo and Clodovis Boff.

> Therefore, Liberation uses Marxism purely as an instrument. It does not venerate it as it venerates the gospel. And it feels no obligation to account to social scientist for any use it may make – correct or otherwise- of Marxist terminology and ideas, though it does feel obliged to account to the poor, to their faith and hope, and to the ecclesial community, for such use. [42]

---

[41] Lenardo Boff and Clodovis Boff, *Introducing Liberation Theology*, 28.

[42] Ibid

Gutièrrez noted that, Marxism's fundamental contribution has been its emphasis on praxis and that it is "geared to the transformation of the world"[43]. In essence, Liberation Theology used Marxist's terminology as a means to assess and express the causes of the social injustices and oppression within society. It should not be defined by Marxism nor does it coincide with its means of transformation and change as it maintains its own means of transforming effective change with society.

Three elements are consistently relevant for Christians who work to effect change for those marginalized, down trodden, and oppressed within communities and society. First, it is necessary to be cognizant and have a firm understanding of the doctrine and theology which motives and drives work in missions. This is especially vital when work is done in collaboration with others. Secondly, the theologies of the social gospel and liberation have both identified the crust of this type of missions work is more by orthopraxis than orthodoxy. Orthopraxis often embodies going beyond the walls of tradition and certainly outside the walls of the established church. It will certainly involve sincere commitment to those who are served. These commitments involve not just providing ministry, but also friendship and mutual respect. Additionally, aspects that should not hinder mission and practice are the results and outcomes. The success of such work cannot be measured in gains for churches and institutions. The work does not necessarily add to church membership and may not always lead to conversions. Finally, our doctrines and theologies remind us of the need for consistency between orthodoxy and orthopraxis. The dichotomy between orthodoxy and orthopraxis should not reveal hypocrisy between what is believed and what is practiced.

---

[43]Gustavo Gutièrrez, *A Theology of Liberation: History, Politics*, 8.

## Historical Foundations

As we observe the historical response regarding missions and ministries to youth and children, it is significant to observe periods in biblical history where the ministry to children and youth or lack thereof are relevant. Many periods in Christian history offer little information regarding specific ministry to children and youth. However, as we observe ministry to widows, orphans, the poor, oppressed and marginalized it is possible to glean information to children and youth who often fall into these roles.

Moreover, biblical Christian communities viewed children as gifts of God. Children were members of the faith communities as daughters and sons and served in various capacities befitting their age and circumstance. As children received proper nurturing within Christian communities they served even more significant roles, as neighbors, spouses, parents, and witnesses. Additionally, in ancient Jewish communities, children and women obtained their identity and value through their husbands and fathers. Consequently, as we examine the historical account of ministry and care to youth, young adults, and or children within Christian communities, a relevant historical basis is found in the New Testament.

Christ made several pertinent statements to his disciples that reassess the value of ministry to children. As Christ ministered to the multitudes, many within the assemblies attempted to bring forth babies and children to receive a touch and blessing from him. Upon seeing the people's actions the disciples attempted to prohibit them from bringing children and infants to Christ. However, Jesus rebuked the disciples.

> But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth; anyone who will not receive the kingdom of God like a little child will never enter it." Luke 18:15-17

In Luke's gospel, Jesus makes his way to Jerusalem. Along his journey he begins teaching principles of Kingdom Living through faith. Luke recounts three of these stories in Luke 18. The second of these narratives is Christ welcoming children and rebuking of the disciples for prohibiting children from being brought to him. Subsequently, in earlier text, Luke 9:48, Christ equates welcoming a child in his name as welcoming himself and the one who sent him. As we explore Luke's narrative regarding children, we observe his efficient display of Christ's dedication and love for children. It is significant to note, that although children were valued as gifts from God, they were at times also viewed as insignificant components of society. They were unknown, powerless, and had no influence. In essence, the disciple's reaction to the multitude was common, and aligned with the practices of the era. Children were believed to have no need for Christ's ministry. Therefore, Christ's rebuke of the disciple's behavior demonstrates his distinctive mindset. Christ not only welcomed children, but he also prayed for them, held, healed, and blessed them. J.R. Edwards noted the following in The Gospel According to Mark.

> In his healing of the sick and aid of the needy, Jesus laid hands on more common people and more frequently than did Jewish society in general. His touch brought blessings, but it was also a blessing, a tangible expression of God's unconditional love for the unclean, foreigners, women, and children. Jesus' person of common people became a distinguishing mark of his bearing and ministry. It also became an essential characteristic of the

> movement he founded, sparing it from the incipient hierarchy and elitism, whether professional or ascetic, so common of religion."[44]

Jesus thus establishes the inclusion of children within the Kingdom, and further admonishes adults and all believers that childlike characteristics are a prerequisite for the Kingdom. These characteristics include trust, love, innocence, lack of power, lack of pretense, and lack of credentials. They exemplify total dependence upon God. Therefore, children's place in the kingdom is wholly sanctioned and acknowledged by Christ.

## The Early Church

In Jewish communities, the Rabbis taught three pillars for the Jewish faith—the Torah, worship, and the showing of kindness, or charity. Almsgiving was one of the main ways to show kindness and was thus considered a major expression of one's devotion to God.[45] In the midst of a new Christian community these efforts were still believed and practiced. Moreover, the significance and foundation of ministry to children and youth had been authenticated by Christ. The remembrance of Christ's reception of children was current and relevant to believers operating in the faith of their religious beliefs and understanding. Children had been brought to Christ and he received them as relevant. It should be noted that, children had no power, authority, or means to reach the ministry of Christ on their own. They were dependent on the care of others to reach Christ. There is still a necessity and a need for children and youth to be taken to the ministry of Christ.

---

[44]J.R. Edwards, J. R. (2002). "The Gospel According to Mark," in *The Pillar New Testament Commentary,* (Grand Rapids, MI: Leicester, England: Eerdmans; Apollos, 2002), 308-309.

[45] Robert Gundy, *Mark: A Commentary on His Apology for the Cross,* Grand Rapids, MI: Eedermans, 1993, 131.

Moreover, as we observe the early church in the book of Acts believers worked in communion with each other. They shared resources in the development of the Christian community. They continued the traditions of the church established by Christ to the poor, widows, and orphans. In the book of Acts where a void existed in the application of this aspect of ministry, measures where established to ensure their implementation to believers.

> In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word." Acts 6:1-4 NIV

The second and third centuries of the Early Church reveal that worship centered around communion. The first day of the week was set aside for communion worship and fellowship as this was the day of Christ resurrection. The worship experiences and fellowships were happy, joyous occasions. They were occasions for the celebration of the resurrection of Christ and promises the resurrection guaranteed and sealed for believers[46]. In regards to early Christian worship, Gonzalez features the writings of Christian apologist, Justin Martyr. In Justin's I Apology Justin expounds the Christian charitable efforts of the church.

---

[46] Gonzalez, *The Story of Christianity: The Early Church to the Dawn of Reformation*, 106-110.

> Those who can and will freely give what seems best to them, and the offering is given to the president. With this he helps orphans and widows, those who are in need because of illness or any other reason, those who are in prison, sojourners, and in short the president provides for any who are in need.[47]

In writing Justin states "Whatever we have we make common, and this we share with those who are in need."[48] Justin provides evidence of the consistent commitment to charitable and outreach efforts in ministry adhered to by believers in the early church. In addition, he articulates the variants of application covered to the widows, orphans, marginalized, and oppressed members and even sojourners within Christian communities. These writings provide a firm foundation of care associated with outreach to those in need inclusive of children, youth, and young adults.

## Imperial Age

Additionally, during the first four centuries the Judeo Christian church suffered many transformations. Many of these were precipitated at the hand of the Roman Empire. In the fourth century, Constantine the Great also known as Constantine I would come to power in Rome as Co-Emperor. In time, Constantine would assume the role of sole Emperor of the Roman Empire. Constantine served from 306 A.D. to 337 A.D. and affected great change for the Christian church.

He was known for his military explorations and even more as the first Roman Emperor converted to Christianity. His connection to Christianity generated great favor

---

[47] Ibid

[48] Ibid.

to the Christian church. Much of his support produced long term changes within the church structure and worship. One such advantage was the Edict of Milan in 313. The Edict, which was co-founded by Constantine and co-Emperor Licinius, decreed a tolerance of all religions throughout the empire. Constantine declared a formal end to persecutions. Even further, Constantine restored to many Christians their loses during the years of persecutions. Another, favorable decree Constantine established was exemption from taxation for the Christian church and clergy. He additionally instituted decrees which permitted land and holdings bequeathed to the church. The extent of the changes to the Christian church during Constantine's reign is expansive. Moreover, even Constantine's prohibitive tax laws still influence taxation of churches in modern society.

However, all believers did not observe these changes as favorable. The church began to amass large holdings, and was greatly impacted by the temptations of prestige and pomp. The new privileges, prestige and power led to arrogance and corruption within the church. A practice that would later be termed, simony became prevalent. The practice permitted clergy leaders and ministers to purchase appointments and positions. Where worship services where once held in the homes of believers and at the tombs of martyrs, structures where erected in ornate fashion for worship. Clergy leaders who had once worn ordinary clothes were now arrayed in opulent garments.[49] These changes affected the overall social conditions of the church. Many felt this no longer represented the church of Christ but the church of the Emperor was thus coined the Imperial Church. An exodus of dissidents abandoned earthly wealth and possession and fled for the

[49]González, *The Story of Christianity: The Early Church to the Dawn of Reformation*, 106-110.

desserts to spend life in prayer and reflection. Moreover, the traditions of church associated with ministry to the widows, and orphans, remained functional in theory. However, they lacked in application. The shift in structure to an imperial church associated with moral deficiency issues undermined the believer's trust. Many dependent upon the ministry and mission of the church, doubted the churches sincerity in extension of the ministry.

Consequently, as in most of the early Christian age it was traditional for parents to assume the major role for care and bringing up of children. Therefore, the role of parents as the first teachers, caregivers, and Christian nurturers is relevant. Marcia J. Bunge in *Biblical and Theological Perspectives on Children, Parents, and 'Best Practices' for Faith Formation: Resources for Child, Youth, and Family Ministry Today* recalls the words John Chrysostom, regarding church and family. Bunge reports Chrysostom as calling the family as the little church or a 'sacred house'. Chrysostom was a preacher, theologian, and later bishop of Constantinople during the Imperial Age. He believed parents should read the bible to their children, pray with them, and be good examples. Chrysostom ranked the neglect of children among the greatest evils and injustices spoke of the family. In addition, Chrysostom stressed charitable giving and was concerned with the spiritual and temporal needs of the poor. He also condemned the misapplication of wealth and personal property especially as it was becoming prevalent in the Imperial Age.

> Do you wish to honor the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk, only then to neglect him outside where he is cold and ill-clad. He who said: "This is my body" is the same who said: "You saw me

> hungry and you gave me no food", and "Whatever you did to the least of my brothers you did also to me"... What good is it if the Eucharistic table is overloaded with golden chalices when your brother is dying of hunger? Start by satisfying his hunger and then with what is left you may adorn the altar as well."[50]

Chrysostom resounded from the pulpit and called for laity to lead lives in line with the mandates of the gospel.

> The gold bit on your horse, the gold circlet on the wrist of your slave, the gliding on your shoes, means that you are robbing the orphan and starving the widow. When you have passed away, each passer-by who looks upon your great mansion will say, "How many tears did it take to build that mansion; how many orphans were stripped; how many widows wronged; how many laborers deprived of their honest wages?" Even death itself will not deliver you from your accusers."[51]

However, his reformations were not limited to the laity. As Bishop of Constantinople, Chrysostom sought to reform the clergy as well. Many clergy lived in luxury while the church finances were in shambles and the flock was unattended. Chrysostom sold items that adorned the bishop's palace and used the monies to feed the hungry. Chrysostom displays the churches deep commitment to the ministry of orphans, children, the oppressed and marginalized in the Christian communities. Chrysostom, like the eight century prophets long before him, called the church back into righteousness in terms of ministry to the poor, oppressed, and marginalized. He expounded the ministry of the church as expressed in Matthew 25:40 "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.' As the

---

[50]John Chrysostom, *In Evangelism S. Matthaei*, hom. 50:3-4: 58, 508-509.

[51]Justo L. Gonzalez, *The Story of Christianity: The Early Church to the Dawn of the Reformation.*

church inclined toward the prestige and power associated with the Imperial Age, Chrysostom clearly reminded the church both in word and deed of its missions.

## The Second Great Awakening

Another prevalent period in church history in terms of ministry to youth and children was the Second Great Awakening. This period is identified by the energized and emotional revivals and camp meetings that took place in the northern, southern and western United States. These meetings were conducted by preachers of various denominations which included Presbyterians, Congregationalists, Methodist itinerant preachers, and Baptists. The revivals were often known for their strong emotionalism and fervor. The Awakening focused on reaching those in rural and urban areas, as well as those disassociated with the church. The Awakening evolved in different formats in various parts of the country. In rural areas evangelistic efforts reached frontier residents by presenting the message as simple as possible, and the revivals became an important part of the social life On eastern college campus' efforts were among young adults who then pledged themselves to the spread of the gospel and foreign.[52] As a result of the revivals tremendous growth in membership transpired in Methodist and Baptists churches. The Awakening produced durable institutions that impacted American culture well into the twentieth century. Institutions such as the American Bible Society (1816), the American Sunday School Union (1824), the American Tract Society (1825), the American Society for the Promotion of Temperance (1826), and numerous others owed their reform vision to the

[52]Justo L. González, *The Story of Christianity: The Reformation to The Present Day, Volume II*, (New York, NY: HarperCollins, 2010), 325-327.

transforming zeal of the Second Awakening.[53] Other societies included those established to support the abolition of slavery.

Additionally, on the heels of the Second Great Awakening and the civil war, America experienced the effects of the Industrial Revolution. The Industrial Revolution transformed and industrialized many cities and towns, and changed the face of American society permanently. However, great progress brought many social ills as well. America experienced an influx of immigrants and an exodus of ex-slaves relocating to northern cities. To exacerbate situations, immigrants including adults, youth, and children and others were often exploited. They worked long hours in factories, and lived in overcrowded conditions. Subsequently, Sunday schools developed as an educational means for the poor that used the Bible in its teaching of literacy with no denominational or church affiliation. During the first decades of the nineteenth century their roles changed. The role of Sunday school became more evangelistic in preparing an increasingly urban society for conversion. Their popularity spread, and they established links to churches and denominations. Most Americans sought the Christian education of Sunday Schools for youth and young adults to supplement the weak civil religion of public school.[54]

Additionally, Christian social programs that were established in England were initiated in America. These included the Young Men's Christian Association (YMCA), Young Women's Christian Association (YWCA), and Sunday school. In England these

---

[53]J.P. Eckman, Exploring *Church History* (Wheaton, IL: Crossway, 2002), 87.

[54]Tim Stafford, "This Little Light of Mine: Will Sunday School Survive the "Me Generation?", *Christian Today* 34, no. 14 (October 1990): 29-33.

programs were initially used to meet the need for moral and Christian development in unchurched male children, youth, and young adult in urban areas. They were eventually extended to meet the needs of all urban masses. They would eventually become a relevant part of the fiber of America and the Christian church, respectively.

The Second Great Awakening fostered enthused resurgence of faith in God and the Christian church. Many whom had never been associated with scripture and the organized church found hope within them. Others that were disassociated found renewed hope. Revivalist directed a simple message of the gospel and salvation that was easy for believers to receive. Consequently, the mission and ministry established by Christ to children and youth, as well as the oppressed, and marginalized, essentially *the least of these* continued.

Newly formed dissent churches created or adopted social and evangelistic programs to address the needs of the masses. The programs were interdenominational and most were initially formed to address the needs of male children and youth adversely affected by the ills of society as it progressed to become an industrialized nation. Although the programs have remained a part of American Society, they have transformed from their original mission. The programs included but were not limited to the YMCA, YWCA, Sunday school, and the Salvation Army. Each program was originally formatted as a means of Christian Evangelism to take Christ to the masses. As such, they sought to educate young men and women in scripture, developing moral character, and deeper faith through a personal relationship with God. In their day the programs were somewhat

effective. Yet, even while participating in their missions workers realized that much of society had problems too deep and far broader than they were equipped to handle.

Additionally, the Salvation Army and Sunday school continue to resemble their original format and mission. Through the course of time other programs have transformed their image and shifted away from Christian evangelism. The YMCA and YWCA have become general leisure service and character development organizations. Sunday School has become a part of the Christian Education Program of most churches. These pioneer programs display the efforts of Christians to reach the needs of children, youth, and society. They showcase the commitment to answer the call of the prophet and continue the cause of Christ. However, in our modern era the same spirit of evangelism must transpire to do the same. The needs of children and youth have changed, they are vast and deep. However, what has not changed is the call and mandate of Christians to act as agents of Christ in addressing their needs.

## The Church and Civil Rights Era

From America's earliest existence race and wealth have been issues which have brought it to its deepest divisions. As we glean further into the Modern Era of Christianity, another period which bears reflection is the Civil Rights Era. The Civil Rights Era and movement brewed for many years in America prior to its commencement. At its core the movement was an address and call for change in America's public policy concerning African Americans, children and youth, the poor, oppressed and marginalized members of society. Although many racial incidents preceded the civil rights movement, most attribute its launch to the arrest of Rosa Parks.

On December 1, 1955, NAACP member Rosa Parks refused to give up her seat at the front of the "colored section" of a bus to a white passenger, defying a southern custom of the time. In response to her arrest the Montgomery black community launched a bus boycott, which would last for more than a year, until the buses are desegregated on Dec. 21, 1956. As newly elected president of the Montgomery Improvement Association (MIA), Reverend Martin Luther King, Jr. was instrumental in leading the boycott. The movement's strong connections to the church cannot be overlooked. In fact, in describing David I. Chappell's sentiment in *A Stone of Hope,* Wilfred McClay quotes Chappell as saying the following.

> In this view, the civil rights movement was not a fundamentally political mobilization, with lots of soulful gospel songs and other colorful trappings of African American religious culture added in on the side position that Chappell dismisses for the subtle condescension that it is. Instead, it was primarily a high-octane religious revival, full of prophetic utterances and messianic expectation, which had the effect, almost as a byproduct of leading to profound political and social change."[55]

Chappell further contends without the primal, driving force of their deep religious convictions the civil rights movement would never have begun to move. His statements concur with an understanding of the renowned leader of the movement, the late Rev. Dr. Martin L. King, Jr. At his foremost, Dr. King was a Baptist preacher who used his beliefs in Christ and biblical training to foster, motivate, and lead a movement that changed history. It was the hope found in scripture and the ability to identify and align this with their own experiences that stirred African American Christians to action. This action was prevalent across the diaspora of the African American church during this era. Along

---

[55]Wilfred M. McClay, *The Church of Civil Rights*, Commentary, June 2004, 43-46.

with Dr. King, other pastors and church leaders also worked diligently within the movement.

Consequently, the movement also had a great connection with children, youth and young adults, and they would come to play a vital role within the movement. Children were a continuous reminder of the need for future change in America. Their future and the future of the all African Americans were dependent upon changes to the structure of American policies for justice to all citizens. Additionally, youth would become instrumental parts of the movement in services. Factions of young adults, college and high school students found it impossible to accept the status quo of an America who fell short of her promises and denied equal rights and justice for all citizens. They desired to become actively involved in protest marches, sit-ins, or whatever means where necessary to foster change.[56] The movement thrived on quality non-violence protest. However, the atmosphere of the times was often hostile, and training in the form of mentoring to participate in the movement and survive under such conditions was not an option but a necessity.

One participant reflected on his experience in the movement. In 1996, after a visit to the White House at the invitation of then President Bill Clinton, Freeman A. Hrabowski, III, President of the University of Maryland Baltimore County would recall his own involvement in the Civil Rights Movement as a young adult. Hrabowski states, "I learned from the experience that faith in God and ourselves, coupled with individual acts of courage and service, meant for more than we could ever realize." Hrabowski

---

[56]Anthony B. Pinn, *Jesus and Justice: An Outline of Liberation Theology within Black Churches*, Crosscurrents, Summer 2007, 220.

further recalls the values taught him regarding self-control, the power of unified effort, teamwork, and foregoing immediately gratification for more meaningful good. [57] These values would prove among those many elders of the movement promoted. They were sustainable for the immediate participation in the movement and survival and success in the climate of the era.

Even further, Hrabowski's comments express the role of the church in serving as active resources and participants in civil rights, both in front and behind the scenes. It provides a glimpse of the churches determination in training youth and young adults for survival in an era hostility and transformation. An observation of the era provides a survey of the collaborative commitment necessary to accomplish one goal. Many resources within African American communities worked together to accomplish one goal. Additionally, it showcases the collaborative spirit that was an integral part of African American communities. During this era churches and neighborhoods were communal and many looked out for the good of all. Children and youth regarded their parental nurturing and guidance.

However, they were also aware that many adults in their communities could and would excerpt guidance, and sometimes discipline on their behalf. Much of the communal and collaborative efforts of this type have been lost in modern communities

---

[57] Freeman A. Hrabowski, III, The Role of Youth in the Civil Rights Movement – Reflections on Birmingham, in *ASALH, the Association for the Study of Afro-American Life and History, Inc. Presents African Americans and Civil Rights: A Reappraisal* (Washington, D.C.:Associated Publishers, 1997), 4-7.

and society as they have become more pluralistic. However, it is this same collaborative spirit that is necessary to meet the needs of youth currently within communities. As history has proven, working collectively to obtain a goal strengthens the capacity and efforts of workers.

## Conclusion

From the origins and establishment of the church in the book of Acts to our current Modern Era, the church has always had missions of worship and of service. The God given missions shape and drive the relevance of the church as described by Christ in scripture. The church must be cognizant of our God, the object of worship. However, the church must also be cognizant of the Kingdom God, the object of our service. Matthew 25: 14-16,

> You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

As the light of the world, we must be reflective of the light of Christ in our doctrine and our praxis. Christ declared and demonstrated his acceptance and commitment to the widows, children, and orphans. He extended himself to those on the outer factions of society and adopted a ministry of inclusiveness and empowerment. The eight century prophets called society into repentance for their neglect of the requirements of the Lord. In Amos 6:1-7, Amos issued an indictment against Israel for her complacency in worship and service.

> Woe to you who are complacent in Zion, and to you who feel secure on Mount Samaria, you notable men of the foremost nation, to whom the people of Israel come! Go to Kalneh and look at it; go from there to great Hamath, and then go down to Gath in Philistia. Are they better off than your two kingdoms? Is their land larger than yours? You put off the day of disaster and bring near a reign of terror. You lie on beds adorned with ivory and lounge on your couches. You dine on choice lambs and fattened calves. You strum away on your harps like David and improvise on musical instruments. You drink wine by the bowlful and use the finest lotions, but you do not grieve over the ruin of Joseph. Therefore you will be among the first to go into exile; your feasting and lounging will end.

Amos draws Israel's attention to those who thought themselves safe in their physical locations or even their spiritual positions as a chosen generation. He reminded them to look around at the neighboring kingdoms and observe that Israel was subject to the same adversities as their neighbors. Complacency was not then nor is it now an acceptable attribute for a believer. Consequently, Micah's statement resounds in Christian's communities all over the world. How dare we ask what or how? God has given us specific instructions

> He has shown you, O mortal, what is good and what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. Micah 6:8

We must reply to the commands of service not in verbal retorts but action. Dr. Andrew Sung, Professor of Theology at United Theological Seminary in Dayton, Ohio explains the theory of Han in his book the *Triune Atonement – Christ's Healing for Sinners, Victims and the Whole Creation.* Dr. Park states,

> When we talk about Jesus' blood, we usually think of it as being shed for sinners. As a matter of fact, the Gospels tell us that Jesus primarily lived among the marginalized, served them, and experienced their deep agony. He suffered with them and opposed

> the exploitation and oppression of the religious and political authorities and dies for cause of just and divine rule for the sake of the downtrodden. Jesus' life and death can be explained with the Korean term *han.*[58]

Dr. Park goes further to explain that *han* is a deep, unhealed wound of the victim that festers in him or her. It can be a social, economic, political, physical, mental, or spiritual wound generated by political, economic exploitation, social alienation, cultural contempt, injustice, poverty, or war. It may be a deep ache, an intense bitterness, or the sense of helplessness, hopelessness, or resignation at the individual and collective levels.[59]

As a pastor and educator it has been my observation that *han* is not difficult to locate. It can be seen in the eyes and or the very windows of the soul of a generation of children, youth and young adults within Christian communities. It is in the eyes of orphans, who are not parentless but have parents who cannot or will not nurture. It is in the eyes of repeat juvenile offenders who claim they will get it right this time. It is also in the eyes of young boys who have never had a father figure and struggle to transform into manhood. It is in eyes of single parents struggling to break the bondage of government assistance and still make ends meet. It is in the eyes of grandparents attempting to parent a second generation. It is also in the eyes of children devoid of contact with incarcerated parents. Discovering *han* or unchallenged *han* in faith communities seems an oxymoron of belief. Churches and faith communities are the very places where *han* should be in decline. These are the very places that hold answers

---

[58] Andrew Sung Park, *Triune Atonement – Christ's Healing for Sinners, Victims and the Whole Creation* (Louisville, KY: Westminster John Knox Press, 2009), 39.

[59] Ibid.

through the power Christ to express the healing of *han* to wounded, broken, oppressed, marginalized, and disenfranchised victims. That *han* is alive and well in faith communities speaks volumes of the lack of Christian efforts both individually and collectively to alleviate it.

Marcia J. Bunge in *The Child, Religion, and the Academy: Developing Robust Theological and Religious Understanding of Children and Childhood* see changes on the horizon in our religious traditions and response to the needs of children and youth. Bunge recounts that many theologians and faith communities, scholars of religions have not treated childhood topics as meriting serious attention. Yet, she sees the opportunity now ripe for scholars of religion, theologians, and ethicist of all faith traditions to develop informed religious and theological understanding of children and childhood. Bunge offers six perspectives that should be considered when developing constructive theology of children and youth. Her perspectives are not exhaustive but are an established starting place as theologians, churches and faith practitioners widen their understanding of the need of ministry to children, youth, and young adults.

1. Children are gifts from God and a joy
2. Children are sinful creatures and moral agents
3. Children are developing beings who need instructions and guidance
4. Children are fully human and made in the image of God
5. Children can be models of faith and revelation
6. Children are orphans, neighbors, and strangers in need of justice and compassion[60]

---

[60]Marcia J. Bunge, *The Child, Religion, and the Academy: Developing Robust Theological and Religious Understand of Children and Childhood*, Journal of Religion.

Bunge's perspectives are not complex but are practical visions of the necessity and justification for renewed and relevant ministry to children and youth. As churches and faith communities build and expand, they cannot overlook the glaring needs of this important element within their communities, children and youth. If they fail in their efforts to address the spiritual and social needs of children, they cement their demise. Serious religious and collaborative attention must be given to these issues. As this writer, composes this narrative it is with the renewed faith in her community and faith family to address and combat the changing needs of children, youth, and young adults and thereby provide a future of hope.

# CHAPTER FOUR

# METHODOLOGY

The LCSSR area comprises approximately fifteen churches. Ninety percent of these churches have congregations of less than one hundred congregants. Among these churches, most have some type of ministry for youth and young adults or no youth at all. However, as a pastor in the LCSSR community, the need for greater ministry to youth and young adults became discernible. The necessity for this ministry became evident in Magwood Memorial C.M.E. Church by the percentage and ratio of youth and young adult members involved in criminal activity and violence that were also a part of the church's Christian Education, youth and young adult ministry. The church's ministry to youth failed to provide positive impact or to modify negative activity.

Consequently, it also became evident that this predicament existed not solely within Magwood Memorial C.M.E. but within the LCSSR community at large. Research revealed the once thriving community was in a definite decline. It further disclosed the adverse effects the deterioration posed to the youth and young adults of the area. The neighborhood community center which maintains programs for youth and young adults, is underutilized and ineffective. The two major programs the center provides for youth and young adults after school and summer enrichment fail to integrate a majority of youth and young adults within the community. The 2010 US Census reported a population of 1,149 youth and young adults within the LCSSR community ranging from five to

twenty-four years of age.[1] However, only twenty or 1.74 percent of these are involved in Liberty City Community Center Programs and activities. In addition, of the fifteen churches within the neighborhood, none are community oriented in terms of ministering to youth and young adults beyond the walls of their own churches.

As God disclosed these facts, the words of the prophet Micah resounded,

> With what shall I come before the Lord and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of olive oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul? He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. Micah 6:6-8

Henceforth, a project and ministry to address the needs of youth and young adults unfolded at Magwood Memorial C.M.E. Church entitled "Determining the Prospective for Developing a Collaborative Model for Mobilizing Resources to Reengage and Develop Transformative Youth Ministry."

The project was dubbed Liberty City Summerside, Southover, Richfield, Neighborhood Coalition for Youth or LCSSR 3CY. Its goal was to determine the interest in creating neighborhood collaborations and coalitions to address the needs of youth and young adults within the community. Invitations were issued to fifteen church leaders and members within the context to participate in the collaborative project. Of these fifteen churches within the context, three church memberships are above 250 members. The other twelve churches have memberships of one hundred and fifty members or less than one hundred members. Almost all of the churches have Christian Education programs for

---

[1] 2010 US Census, Demographic Profile Data: Geography: Census Tract 45, Chatham County, Georgia

youth. However, there remain a few that have no youth in their congregations and thus no youth ministry programs. None of the fifteen churches have active youth ministries that extend beyond the walls of their edifice. Invitations were also extended to two neighborhood association communities, four local schools and community residents. The implementation of the project began with a sermon series to prepare the context to lead. It proceeded with three informational seminars, interviews, and observations. Data to assess the validity and hypothesis was collected by pre and post surveys, observations and interviews.

## Hypothesis

The effectiveness of the church is assessed in its ability to bring lives into focus with Christ by not only preaching salvation through faith in Christ but also uplifting the downtrodden, breaking their chains of oppression and setting the captive free. The charge is no less for the youth and young adults in communities of faith. Many small churches and assemblies lack financial resources and staff to successfully initiate programs for youth and young adults. Other churches have not revised their ministry and curriculum to meet the current needs of youth and young adults and have lost their participation. Additionally, several other churches do not extend ministry to youth and young adults outside their own edifices. Subsequently, other community programs for youth are not utilized productively or only embrace a small scope of the youth in need of their services. Therefore, numerous Christian youth and young adult programs have lost their effectiveness. A means for churches and neighborhood youth programs to regain or maintain their effectiveness and value is through collaborations and coalitions that address youth and young adult needs.

When churches, community organizations, and community entities thoroughly understand the call of discipleship, the needs of their environment, and are provided the opportunity to address them, measurable gains can be obtained. The hypothesis also illustrates how church ministry becomes more effective and fundamental when it integrates the community and other assemblies of faith. This method also perpetuates increased inherent growth in both entities.

The writer brought together churches, neighborhood entities, and community members and informed them on the benefits and needs of collaborations and coalitions in the field of mentorship for youth. The title of this project is: "Determining the Prospective for Developing a Collaborative Model for Mobilizing Resources to Reengage and Develop Transformative Youth Ministry".

## Context and Professional Associates

Much prayer was sought regarding the community's need as the researcher sought those who would be best suited to work in conjunction with the project. At the project's onset, eight context associates and four professional associates were obtained. The Context Associates include seven members of Magwood Memorial C.M.E Church (MMC), and one supporter of the ministry. The associates include the Stewardess Board chair and a stewardess, the trustee chairperson and a trustee, two missionaries, and two local ministers. Two of the context associates are also residents of the LCSSR community, and one associate is an educator in a school within the community. Two other context associates have youth and young adults within their primary families who have been actively involved in MMC's Christian Education and Youth ministry. Simultaneously, these youth and young adults became involved in adverse activities

within school and the community which lead to their incarceration or other involvement in the Juvenile Justice System.

An informal meeting was held in December 2012. The objective of this initial meeting with the context associates was explanatory and the researcher apprised them of the intended project proposal. Later, two formal meetings were held with the context associates. The first meeting took place on March 6, 2013, at 2:00 p.m. at M.M.C. following the morning worship hour. The objective of the meeting was to thank the associates for their commitment to serve and to further communicate the goal and purpose of the project. An additional meeting was held on May 19, 2013, to plan the implementation of the project. Throughout each meeting the purpose was reiterated and ideas for the general structure of the project were communicated. Also conveyed was the need of inclusiveness within the organization and implementation of the project. As it met the needs of the project, the context associates feedback was incorporated into the strategies for implementation of the project.

The Context Associates further assisted with the project in supplementary ways. First, their support of the vision of the project was fundamental. Additionally, those who were members of the community provided first-hand background knowledge and observations regarding the area's history and current status. Other significant contributions included suggestions for project implementation in terms of community or other entities and persons that would be relevant. The Context Associates were also diligent in their fervor to communicate the vision of the project throughout the community. Their general modes of communication were word of mouth or distribution of written communications within the community.

Like the context associates the professional associates were also vital in support of implementation of the project. Each of them had been a part of ministries to urban communities and families in various ways. Two of them hold dual vocations—one as a certified counselor and ordained pastor, and the other as a post-secondary educator and ordained pastor. The others are post-secondary educators and administrators, as well as a church Lay Leader and or Christian Education Lay Leaders.

The professional associates were tremendous assets in numerous ways. Specifically, they confirmed the need to develop community activism within the community to address community issues. Additionally, they collaborated with the researcher on the overall goal and direction of the project, and provided viable insight on alternatives and resources. Where one was able to provide guidance on the theological congruence in one aspect of the process, another was able to give insight into urban planning. Additionally, they reviewed project implementation plans and data measurement instruments. Furthermore, they provided visible support by attending meetings and the seminar series. However, while each of these supports was significant and relevant, their encouragement and prayers were also a tremendous strength throughout the process.

## Preparing To Lead

With the context associates and professional associates in place, the researcher proceeded with corporate and small group prayer for guidance and direction of the project. As the core context associates prepared to spearhead and lead the project, it was also necessary to prepare the entire church for leadership in the implementation of the

project and the collaborative initiatives that would be formed. The preparation was fortified through a series of sermons. Each sermon addressed the responsibility of the Faith Community toward God and each other.

## Research Design

The researcher employed a mixed methodology as an instrument to measure data. These included qualitative and quantitative measures as discussed in John W. Creswell's book *Research Design: Qualitative, Quantitative, and Mixed Method Approaches.* Creswell relays "A mixed method design is useful when either quantitative or qualitative approach by itself is inadequate to understand a research problem or the strengths of both quantitative and qualitative research can provide the best understanding."[2] The mixed method additionally allowed for the triangulation of data. The goal of the researcher was to determine the participants' perspective, commitment, or reluctance to collaborations and coalitions for transformative community youth ministry and initiatives. The project commenced with a pre-survey to gage the participants understanding of the current needs and state of youth within the community. It further served as a means to determine participants' understanding and willingness to participate in collaborations to address and meet these needs. The pre-survey was followed by a three week seminar series (Appendix M). The goal of the seminar series was to present the current needs and state of the youth and young adults in the community. Presentations and lectures were conducted which included statistical data and facts regarding the state of youth and young adults within the community. Facilitators were those who worked directly with youth

[2] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches* (Thousand Oaks, CA: Sage Publications, 2009), 19.

and young adults in the community. They included a school administrator, courts, and law enforcement employees. The seminar series was followed by a post-survey which was used to measure participants position after the seminars and determine if positions had changed in concurrence with information presented through the seminars. Additionally, it was also used to determine the prospective or commitment of developing collaborations and coalitions to meet the needs of youth and young adults within the community. Surveys include both open ended and closed ended questions a few examples are listed in Appendix I.

## Measurement

The pre and post surveys served as a measurement tool to determine the participant's understanding, interest, and commitment in forming collaborations. Participants were informed they would be requested to complete both a pre and post survey. They were also apprised of the purpose of the surveys, and assured of their anonymity and confidentiality. Participants were made aware that only the researcher and context associates would see the results of the survey and information. They were further advised that no personal information or distinguishable opinions would be published as part of a larger record. In addition, participants were notified that there were no wrong or right answers to survey questions and that all opinions were valued and appreciated.

## Instrumentation

The researcher used different instruments to test the project hypothesis. The instruments included both qualitative and quantitative instruments. The qualitative

instruments were questionnaires, interviews, and observations. The questionnaires were pre and post surveys which included both open and closed ended questions. The questions were carefully chosen in conjunction with feedback that would allow the researcher to assess the hypothesis. The researcher determined the questions needed to provide data regarding collaborations in four domains. The domains include knowledge, value, need, and commitment. Questions needed to determine participant's knowledge and definition of a collaborative. They also needed to ascertain their perceived value of collaborations to meet community efforts and needs. Additionally, they needed to gauge their perceived necessity or need for youth and young adult programs within the community. Finally, they needed to substantiate the participant's willingness or unwillingness to participate in a collaboration of this type. McNiff and Whitehead state in *You and Your Action Research Project*, regarding constructing questionnaires "There are no 'correct' questions or answers, but there are appropriate questions that can move things forward."[3] The researcher attempted to design questions that would move the project forward.

A few examples of questions the researcher used are:

- How do you, your organization, and church address community needs?
- What does the term Collaborative Ministry mean?
- How do you, your organization, and church address youth ministry?
- Would you, your organization, and church be interested in participating in transformative collaborative outreach ministries for youth and young adults in the LCSSR Community?

[3] Jean McNiff and Jack Whitehead, *You and Your Action Research Project 3rd ed.* (New York, NY: Routledge, 2010), 162.

In addition, the interviews allowed the researcher to perceive church, other entities, and community member's viewpoints regarding current programs within the community for youth and young adults and determinate their effectiveness. Interviews were informal discussions that provided a deeper insight to questions because they allowed the researcher to probe further than questions in accordance with participant's responses. The observation instrument was used to evaluate the individuals' initial responses to the conception of neighborhood collaborations and coalitions. The observations were conducted by one context associate and the researcher. The quantitative instrument used was the project pre and post surveys. The surveys provided insight imperative in measuring participant's knowledge regarding collaborations before and after the seminar series and the degree of change.

## Conclusion

The instrument built surveys that gleaned materials to assist the researcher in testing the hypothesis and evaluating the project. The developed hypothesis of the quantitative experiment requires corroboration by statistical or scientific methods. Consequently, the qualitative research required speaks to human behavior and habits. Combined methods allow the researcher to substantiate and determine the validity of the hypothesis.

# CHAPTER FIVE

## FIELD EXPERIENCE

The field experience provides the relevance of the actual events of the project. The project, "Determining the Prospective for Developing a Collaborative Model for Mobilizing Resources to Reengage and Develop Transformative Youth Ministry", launched in May 2013 and continued for two months. Consequently, several proceedings lead to the project. Over the past ten years the church and pastor became actively involved in the LCSSR Community in various ways. Several years ago, the church became a member of the community neighborhood association; the pastor along with many members began attending the neighborhood association meetings. As an educator, the pastor was employed at one of the neighborhood elementary schools, and the church began outreach ministry by providing school uniforms and supplies to underprivileged students. MMC Church members and the pastor also attended sporting events of the middle and high schools within the community. Consequently, they also observed and visited the summer enrichment and tutorial programs of the neighborhood community center. Even more, they fellowshipped and visited other churches within the community and observed the youth and young adult participation in various neighborhood programs. The pastor and church members also visited and sent cards to community members experiencing bereavement and hardships. In essence a prelude to the project was the church becoming an integral part of the community. Their involvement within the

community was the catalyst that allowed the church to see the needs of youth not only within their church but also within the greater context of the community.

Although the needs of the community youth were blatantly evident, the pastor proceeded cautiously with prayer. She solicited prayer for direction on how the needs of the youth should be addressed and the process. During the church's Ministry to Men Program, an altar call and prayer was issued for youth and young adults. The out pouring for support and relief from youth and young adults as well as congregants was tremendous. It was here that the project was substantiated for the pastor in this context. With such, she solicited prayer and support from other ministers and church members regarding the project. She began to present the concept of the project to other pastors within the community, the director of the neighborhood center, the neighborhood association, and other entities within the community. Many agreed with the concept and pledged support through prayer and participation.

## All on One Accord

An Official Board Meeting was held the following month. The Official Board comprises the ministers, the members of the steward, trustee, and stewardess boards of the church, and the church pastor. It meets periodically throughout the year to discuss and vote regarding church business before information is presented to the church conference. The proposed project was placed on the agenda. The proposed project would explore the needs of youth and young adults within the area and the prospective of developing community collaboratives to address them. However, it was necessary that

the church be willing to spearhead the project in terms of prayer and participation. The church leaders were on one accord, and the proposed project proceeded.

After much prayer, context associates were selected and meetings were held to flush out the implementation of the project. Group meetings were conducted to review the concept of the project. The meeting agenda included the project's concept, goal, timeline, and intended participants. The meetings were informal and held the following morning during worship services. Meetings with context associates who could not be present were conducted by phone.

## Framing the Data

The context and professional associates were consulted to brainstorm ideas for data collection. It was determined that interviews, observations, and surveys would be used. The survey questions were designed for information retrieval that would prove or disprove the hypothesis and validate the project. The professional associates offered insight on developing questions that would meet the criteria and analyzing data. The context associates offered ideas for questions to determine the needs of youth and young adults in the community.

## Launch the Project

The intended group participants represented a cross section of community stakeholders. The invited participants included fifteen churches and pastors, four school administrator, fifteen church members/leaders, ten community members/leaders, and two community neighborhood associations. In total of the forty-four invited participants, twenty-eight actually participated in the project and returned pre-surveys and post-

surveys. Participants included five pastors, three school administrators, eight church members/leaders from invited community churches, and ten community members, and two community leaders.

## Pre-Surveys

The surveys provided interesting insights into the cultural of the community. Pre-Survey revealed the dominating participation was thirteen church members and church leaders including pastors and twelve concerned community residents which included two community leaders. School administrators were the other participants. The Pre-Survey also showed that twenty-five or eighty-nine percent of the participants are involved or have resided within the community for five years or more. In actuality, thirteen of the twenty-five stated they have resided in the community for ten years or more. Eighteen stated they participate in outreach ministry, and seven stated they volunteer. In response to their understanding of collaborative ministry, a combined total of twenty understood collaborative ministry as working together and sharing. However, only two stated their church works collaboratively with other churches on an ongoing basis. A majority of participants, twenty-four, stated they conduct ministry to youth and young adults through traditional and standard means such as prepared curriculum and Sunday school, Vacation Bible School, youth choir or youth ushers. Additionally, twenty-six stated ministry to youth and young adults was extremely or very important. The responses regarding individual concerns regarding youth and young adults were the most varied; and they ranged from crime, learning skills and trades, jobs and job training, drug activity, lack of character, drop-out rate/education, and no neighborhood activities. Youth involvement in crime and criminal activities received the most comments. Ten

persons cited this as a major problem in the community. However, only seven participants stated their churches conduct outreach ministry to youth within the community outside the walls of the church. Thirteen participants cited their churches conduct ministry to youth through various church ministries, three stated they have special youth programs, two did not respond, two stated they provide goods and commodities as a means of youth outreach, and one participant stated they conduct outreach by extending the invitation for youth to come into the church. All felt a community mentoring program would be a benefit to the youth and community.

## Informational Seminars

Following the Pre-Survey, participants were provided the opportunity to participate in three informational seminars. Each seminar focused on the state of youth within the LCSSR community and Savannah area in general. The first seminar was facilitated by the Honorable Judge LeRoy Burke, and the Honorable Judge Lisa Colbert. Each of them serve as active Juvenile Court Justices. Additionally, Judge LeRoy Burke is a current and long-time resident of the LCSSR community. Both justices sighted the need for mentorship and community involvement with youth. Each stated the answers to the problems with youth will and must come from the community. Judge Colbert stated the community must "Reduce the barriers that hinder success and increase the opportunities for youth." The statement echoed throughout the seminar and became the theme of the project.

The other seminars were facilitated by the administrators from three of the four schools in the area. They comprised one elementary administrator, one middle school

administrator, and one high school administrator. The administrator of a second elementary school in the community did not respond to the invitation or attend the seminars. Each administrator presented the positive aspects of their schools and the service they provide. None of the administrators expounded or presented statistical data regarding the low educational attainments of the community schools. (Appendix B). However, since this information was public knowledge it was provided for participants. Additionally, each administrator expressed their desire to foster and develop relations with community organizations to benefit students.

The facilitator of the third seminar was the Crime Prevention Officer, Brian Harrell. Officer Harrell is the Crime Prevention Officer assigned to the LCSSR community. Officer Harrell stated there were *good kids* in the area. He stated most of the crime in the area as it pertained to youth and young adults were *crimes of opportunity*. They comprised snatch and grab robberies, car break ins, and home robberies. Officer Harrell stated that while there was a crime element in the LCSSR community, it was not as bad as some of the other areas. He also expressed the lack of opportunities available for youth in the area. He conveyed he would be willing to work with the organization to reorganize the Police Athletic League (PAL). PAL was a youth crime prevention program that utilized educational, athletic, and recreational activities to create trust and understanding between police officers and youth. One popular element of PAL was the athletic league for youth and young adults. The league and PAL Program are currently defunct for unknown reasons.

All of the seminars were well received. Participants asked questions and expressed opinions. Participants were engaged in healthy meaningful conversations

regarding the problems and needs of youth and young adults in the community. A few recurring themes were noted. These themes included the lack of activities and opportunities in the community, the need for mentoring programs, and the need for the community to become active participants in resolving the issues with youth and young adults.

Following the final seminar a post survey was issued. Analysis of the Post Survey revealed the major difference between the pre and post was the participant's awareness and willingness. Seventeen of the participants believed the seminars to be very informative, and ten said they were somewhat informative or informative. The need for relevant or effective youth and young adult ministry changed only slightly. During the pre-survey twenty-six participants responded that it was very important or important. However, during the post-survey twenty-seven answered with the very important or important response.

## Interviews

In addition, the researcher conducted three interviews. Two were done with a context associate and one was done individually. The interviewees included a community leader, community center director, and a local community pastor. Each interviewee was asked the same questions. (Appendix I) The responses revealed that all three were interested in the positive development of youth and young adults. Each also understood that there were problems with youth that needed to be addressed. The community leader seemed somewhat pessimistic that any new efforts would work better than ones previous attempted. However, she was willing to try. The Director of the

Community center was somewhat reluctant at first; however, as the relationship developed between many of the context associates, the director, and the researcher, she was onboard and enthusiastic. She expressed great concern that citizens did not hold the city accountable for developing programs for a certain segment of children (twelve to sixteen year olds). Statistically this proved to be the same age range which displayed the most problems within the community. The center director was willing to work with us and even shared ideas to get youth involved. The final interview was done with a local minister. The minister expressed that this was great and much needed idea. He also expressed its similarity to the program developed by the Westside Ministerial Alliance, an unfamiliar program to the researcher. He added that his schedule was currently very heavy. However, he stated he would support the development of a collaborative with his church by having one of his local minister spearhead their involvement.

The interviews were very significant. They gave the interviewer some ideas of the things the community had previously attempted and why some elements of the community might be resistant to new endeavors. The interviews allowed the interviewees to go deeper than was permitted on the pre and post surveys, and also gave the interviewers some insight to the social and cultural format of the community. The interviews allowed the interviewer to further test and validate the hypothesis of the project.

## Observations

During the Information Seminars, a context associate and the researcher conducted observations as both participants and observers. They observed the level of engagement and responses and rated them from one to five. Five designated as the highest level of engagement and one as the lowest rating. The presentation from Chatham County Juvenile Court was conducted by the honorable Judges LeRoy Burke, III and Judge Lisa Colbert. Both Judges were African American, and Judge Burke is a long standing resident of the LCSSR community. Approximately twenty persons were present. The attendees of the seminar represented a cross section of the community. Represented were clergy serving the context, residents, church members who resided within the community and those who just attended church within the community. Local community leaders were also in attendance. An analysis of the observations showed overall the engagement was positive. The discourse between participants and facilitators was good. Diverse options were stated as how youth and young adults could be more effectively served by the community. The average level of participation was calculated as 4.6. (Appendix K)

## Outcomes

There were numerous interests in the project and in a community based mentoring program for youth and young adults. In the past, the community has been very active in advocating for needed services. The project resumed dialogue within the community in

terms of advocating the needs of its youth and young adults. The project was received with enthusiasm and it can be determined that there is a willingness to conduct collaborative ministry for the purpose of transformative youth development. The project was the catalyst for the development of the LCSSR 3CY. LCSSR 3CY is a community civic organization which unites organizations and entities within the community and city to develop services and programs for youth and young adults. LCSSR will host the 2014 Community Black History Festival. The festival targets youth and young adult participation. In addition, LCSSR 3CY is planning a Community Youth Forum and will assist the neighborhood center in revitalizing the afterschool tutorial program.

Magwood Memorial C.M.E. was also enthusiastic about spearheading the project. The project concluded August 2, 2013. To date two persons have expressed an interest in recreating the project in their neighborhoods. LCSSR 3CY continues to work with the two neighborhood associations, the community schools, community members and community churches. Additionally, five churches committed to working with the group. Three churches continue to pledge their commitment to the group. However, due to illness and other commitments only two churches have not been actively participating. As the collaborative continues to forge ahead, other groups have expressed an interest in joining their efforts. The continued dialogue, reception of the project, and efforts has validated not only the goals of the project but also their support of the youth and young adults within the community.

# CHAPTER SIX

# REFLECTION, SUMMARY, AND CONCLUSION

The project, "Determining the Prospective for Developing a Collaborative Model for Mobilizing Resources to Reengage and Develop Transformative Youth Ministry", has developed into a ministry of the LCSSR community. It has served as a resurgence to address the needs of youth and young adults. The goals of the project were building and developing relationships between churches, the community, and the neighborhood community center through the determination and development of collaborative outreach programs beyond the walls of churches. In addition, the project recognized the prophetic call of God to his people to do justly, love mercy, and walk humbly with God. Micah 6:8. It also highlighted, Corinthians 12:12-14, the recognition and commitment to work unified as one body with Christ as the head. Finally, it sought to make a determination regarding the interest in developing mobilizing resources to develop effective youth and young adult transformative ministry.

## Joys

The project unfolded over a two- month period and proceeded smoothly. It was inclusive of a diverse section of context participants. The greatest population of participants was concerned citizen followed by members of community churches. The project allowed the community to come together in a different setting to discuss the needs

and problems of youth and young adults in the area. One of the greatest joys of the project was the ability to see it come to fruition after the planning stages. Other joys realized were the support of the researcher's church context. The church context saw the vision, embraced the project, and was willing to lead in its implementation. Additionally, it was a tremendous delight that the project was positively received by so many citizens and potential collaborative partners. It has been a catalyst for community development in the area of productive youth and young adult growth and development. It fostered dialogue between entities regarding community activism and the potential of collaborations. Indeed, great exultations were realized. However, the greatest was reaching youth and young adults in the community.

The LCSSR 3CY hosted the 2014 Community Black History Festival. The festival was collaboration among three community churches, participating schools, the neighborhood community center, the Liberty City Neighborhood Association, and many other entities. There was a great deal of community participation and participation from youth and young adults. This was the first collaborative effort of the group to reach youth and young adults within the community. It was a great provocation and stimulus for continued collaborative efforts. Additionally, there has been an expressed interest from city officials regarding replication of the project in other neighborhoods and communities within the city.

## Challenges

Although the project produced many joys, it was not without challenges. First, the culture of the community is very political. One of the greatest challenges the project

encountered was remaining neutral and not being entangled in political hostilities or competitions of community groups vying for control or power within the community. To maintain its neutrality, the mission, goal, and agenda of the project were continuously reiterated in meetings, conversations, and other communications. Other challenges were maintaining the collaborative nature of the project through its churches. Some participants suggested that churches be used to facilitate collaborative programs. These suggestions were out of sync with the nature of the project. Many of the youth and young adults that would be reached through community collaboration would not and have not participated in church run programs or activities. Therefore, to house such programs in neighborhood churches would be counterproductive in reaching targeted groups of youth and young adults. It would also duplicate services already offered in churches and community centers. The goal of the collaborations is to ensure what exist is supported by the community. It is also to develop and structure programs in areas of need. Moreover, the greatest disappointment of the project was the lack of participation from community churches. Fifteen churches and church leaders were invited to participate in the project. Many churches pledged their support and committed to participating but did not follow through with either. Another disappointment or challenge was the lack of parental participation in the project. Very few parents participated in the seminars even when the facilitators were school administrators. Additionally, in response to the pre and post surveys only two participants mentioned the role of parents in terms of the greatest needs of youth and young adults.

## Recommendations for Replication

In hindsight, if the project were repeated or was replicated, an informational seminar designed specifically for parents would be beneficial. The meeting would assist in increasing parent involvement. Likewise, a community Youth Summit would aide in gaining youth involvement. A meeting of this type from the onset would provide direction in determining the perceptions of youth within the community regarding their needs, wants, challenges, and desires.

Furthermore, many hours were spent networking via phone and written correspondence with churches and church leaders. Fewer hours were spent in face to face contacts with these individuals and entities. These networking strategies did not produce the expected level of participation and support. In hindsight, the most effective networking was the development of relations through face to face contact. It may be effective to develop these relationships through a community meeting for churches and church leaders or through individual meetings and fellowships. In replication, it would be necessary to determine which networking strategies would work best for the context.

## Goals and Vision for the Future

The project, "Determining the Prospective for Developing a Collaborative Model for Mobilizing Resources to Reengage and Develop Transformative Youth Ministry", stimulated the development of LCSSR Church and Community Coalition for Youth. LCSSR Church and Community Coalition for Youth is a community civic organization developed with the mission to reduce barriers to success and increase opportunities for youth. LCSSR seeks to accomplish its mission and goals by continuing

to foster and maintain collaborations within the community. These collaborations would further develop opportunities for positive development for youth and young adults in terms of mentoring, constructive social and community activities, and educational support. Other goals of LCSSR are to obtain increased involvement from area churches, church leaders, and community members.

In addition, the organization seeks to bring to fruition several endeavors which have evolved from the collaboration. LCSSR is currently working to develop the proposed community mentoring program. Members of the LCSSR collaboration are assisting in revamping the after school tutorial program sponsored by the neighborhood community center. Additionally, preliminary talks have begun with the police department officials regarding the restructuring of the PALS Program. It is the continued vision of the collaborative to maintain an arm of activism within the community for productive youth and young adult development. It is the collaborations hope that their efforts will not only effectively impact constructive youth and young adult development but also be a catalyst for other collaborations to develop throughout the city to do likewise.

## Conclusions

The overall project was truly God inspired. Through prayer and faith, it was God's guidance that provided the vision and fortitude to accomplish the ground work. It has also been God's grace which has opened opportunities for the project to be brought to fruition. As well, it is recognized it will be God's unrelenting grace that promotes the execution of sustained work which has stemmed from the project.

Furthermore, the work of this civic organization is a constant reminder of the prophetic call which resounded from Micah 6:8, *He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.* As faith communities, when we act in accordance with the prophetic call, we are motivated to act, love, and walk with God. We act with justice and righteousness to humanity, we love and care for others and recognize it as our reasonable service. Finally we walk humbly in the commands of our almighty God. Our love for God is displayed in our actions for humanity within our community and our world. Certainly, one person can make a difference, but a committed body of willing vessels can be a mighty force and impact for effective change.

# APPENDIX A

# SAVANNAH CENSUS DATA

## Census Data of Savannah, Georgia[1]

| | |
|---|---|
| **Total Population** | **136,286** |

**Ethnicity and Gender**

| | | |
|---|---|---|
| • African American | 75,507 | (55.4%) |
| • White | 52,190 | (38.3%) |
| • American Indian and Alaska Native | 352 | (0.26%) |
| • Asian alone | 2,741 | (2.0%) |
| • Native Hawaiian and other Pacific Islander | 146 | (0.11%) |
| • Two or More Races | 2,918 | (2.1%) |
| • Hispanic or Latino | 6,392 | (4.69%) |
| • Female | 70,985 | (52.09%) |
| • Male | 65,301 | (47.91%) |

**Education Attainment (Population 25 years and older)**

| | | |
|---|---|---|
| • Less than 9th grade | 4,235 | (5.1%) |
| • 9th to 12th grade, no diploma | 9,453 | (11.4%) |
| • High school graduate (includes equivalency) | 27,055 | (32.7%) |
| • Some college, no degree | 17,025 | (20.6%) |
| • Associate degree | 5,714 | (6.9%) |
| • Bachelor degree | 12,689 | (15.3%) |
| • Graduate or professional degree | 6,561 | (7.9%) |

[1]2010 United States Census

- Percent high school graduates or higher (83.5%)
- Percent bachelor degree or higher (23.5%)

**Population by Age**

- 0 to 4 years 9,724 (7.13%)
- 5 to 17 years 20,755 (15.23%)
- 18 to 64 years 89,920 (65.98%)
- 65 years and over 15,887 (11.66%)

**Household Income Levels**

- Less than $10,000 7,423
- $10,000 to $14,999 4,665
- $15,000 to $24,999 7,938
- $25,000 to $34,999 7,460
- $35,000 to $49,000 7,579
- $50,000 to $74,999 8,296
- $75,0,00 to $99,999 4,228
- $100,000 to $149,000 3,623
- $150,000 to $199,999 1,060
- $200,000 or more 703

**Households by Type**

| | |
|---|---|
| **Total Households** | **52,615** |
| • Family household | 29,884 |
| • Families with own children under 18 | 12,758 |
| • Married Couple Family | 16,220 |
| • Married Couple with own children under 18 | 5,480 |
| • Male householder, no wife present family | 2,844 |
| • Male household with own children under 18 | 1,159 |
| • Female household, no husband, family | 10,820 |
| • Female household with own children under 18 | 6,119 |
| • Nonfamily households | 22,731 |

**Housing Unit Occupancy**

| | |
|---|---|
| **Total Housing Units** | 62,303 |
| Occupied Housing Unit | 52,615 |
| Vacant Housing Units | 9,688 |
| Owner-occupied housing units | 24,953 |
| Rental-occupied housing units | 27,662 |
| Average household size of owner-occupied unit | 2.41 |
| Average household size of rental-occupied unit | 2.45 |

# APPENDIX B

## LCSSR EDUCATIONAL ATTAINMENTS DATA

# LCSSR Educational Attainments

| 2009-2010 Achievement | Butler Elementary | Hodge Elementary | Savannah Chatham County District | State of Georgia |
|---|---|---|---|---|
| 1st Grade | 62.7% | 45.7% | 74.7% | 80.1% |
| 2nd Grade | 72.4% | 73.7% | 73.7% | 79.9% |
| 3rd Grade | 45.2% | 49.2% | 59.5% | 68.3% |
| 4th Grade | 27.4% | 50.9% | 54.0% | 64.5% |
| 5th Grade | 44.0% | 26.1% | 54.2% | 65.8% |
| **Derenne Middle School** 6th Grade | | 33.5% | 37.4% | 55.4% |
| 7th Grade | | 48.7 | 50.9 | 65.8 |
| 8th Grade | | 38.3 | 67.5 | 57.6 |
| **Beach High** GA Writing Test | | 75.0% | 89% | 92% |
| Average SAT Score for Seniors | | 1078 | 1,332 | 1,442 |
| High School Graduation Rate | | 64.3% | 77.5% | 80.8% |

# APPENDIX C

## LCSSR Census Data

## Census Data LCSSR[1]

| | | |
|---|---|---|
| **Total Population** | **4,051** | |
| • African American | 3,844 | 94.9% |
| • Caucasian (white) | 68 | 1.7% |
| • Hispanic | 109 | 2.7% |
| • Asian | 11 | 0.3% |
| • Multi-racial | 41 | 1.0% |
| • Other races | 76 | 1.9% |
| • Female | 2,133 | |
| • Male | 1,918 | |

| | | |
|---|---|---|
| **Educational Attainments (Population 25 years and older)** | **2,536** | |
| • Less than 9th Grade | 246 | 9.7% |
| • 9th to 12th grade, no diploma | 344 | 13.6% |
| • High School Graduate (includes equivalency) | 962 | 37.9% |
| • Some College, No degree | 511 | 20.1% |
| • Associate's Degree | 181 | 7.1% |
| • Bachelor's Degree | 197 | 7.8% |
| • Graduate or Professional degree | 95 | 3.7% |
| • Percent high school graduate or higher | | 76.7% |
| • Percent bachelor's degree or higher | | 11.5% |

[1] 2010 U.S. Census Tract 45, Chatham County, Georgia

**Population by Age**

| | | |
|---|---|---|
| • Under 5 years | 267 | 6.6% |
| • 5 to 9 years | 238 | 5.9% |
| • 10 to 14 years | 277 | 6.8% |
| • 15 to 19 years | 357 | 8.8% |
| • 20 to 24 years | 277 | 6.8 % |
| • 25 to 29 years | 242 | 6.0% |
| • 30 to 34 years | 217 | 5.4% |
| • 35 to 39 years | 194 | 4.8% |
| • 40 to 44 years | 223 | 5.5% |
| • 45 to 49 years | 307 | 7.6% |
| • 50 to 54 years | 263 | 6.5% |
| • 55 to 59 years | 282 | 7.0% |
| • 60 to 64 years | 251 | 6.2% |
| • 65 to 69 years | 193 | 4.8% |
| • 70 to 74 years | 145 | 3.6% |
| • 75 to 79 years | 115 | 2.8% |
| • 80 to 84 years | 104 | 2.6% |
| • 85 years and over | 99 | 2.4% |

**Household Income Level**

| | | |
|---|---|---|
| **Total Households** | **1,512** | |
| • Less than $10,000 | 177 | 11.6% |
| • $10,000 to $14,999 | 173 | 11.4% |
| • $15,000 to $24,999 | 261 | 17.2% |
| • $25,000 to $34,999 | 85 | 5.6% |
| • $35,000 to $49,999 | 292 | 19.2% |
| • $50,000 to $74,999 | 376 | 24.7% |
| • $75,000 to $99,999 | 112 | 7.4% |
| • $100,000 to $149,999 | 45 | 3.0% |
| • $150,000 to $199,999 | 0 | 0 |
| • $200,000 or more | 0 | 0 |
| Median Household Income | 40,231 | |
| Mean Household Income | 41,125 | |

**Households by Type**

| | | |
|---|---|---|
| **Total Households** | **1,521** | |
| • Family Households (families) | 1,078 | 70.9% |
| • With own children under 18 years | 479 | 31.5% |
| • Married Couple Families | 672 | 44.2% |
| • With own children under 18 years | 246 | 16.2% |

| | | |
|---|---|---|
| • Male household, no wife present family | 50 | 3.3% |
| • With own children under 18 years | 0 | 0 |
| • Female householder, no husband present, family | 356 | 23.4% |
| • With own children under 18 years | 233 | 15.3% |
| • Nonfamily households | 443 | 29.1% |
| • Average household size | 2.73 | |
| • Average family size | 3.37 | |

| | |
|---|---|
| **Total Housing Units** | **1,666** |
| Occupied Housing Units | 1,521 |
| • Vacant housing Unit | 145 |

| **Household Tenure** | **2000** | **2010** |
|---|---|---|
| • Total Occupied-Housing | 1,050 | 1,521 |
| • Owner Occupied Housing (65.2%) | 880 (83.8 %) | 992 |
| • Rental-Occupied (34.7 %) | 170 (16.1 %) | 529 |

## APPENDIX D

SAVANNAH CHATHAM POLICE DEPARTMENT ANNUAL CRIME REPORT

WESTSIDE - 2011 AND 2012

## 2011 Neighborhood Part 1 Crimes

| Precinct/Neighborhood | Aggravated Assault | Auto Theft | Burglary | Homicide | Larceny | Rape | Robbery | Total |
|---|---|---|---|---|---|---|---|---|
| West Chatham | | | | | | | | |
| Azalea Plaza/Buckhalter Road | 2 | 3 | 4 | | 12 | | 2 | 23 |
| Berwick | 4 | 6 | 15 | | 25 | | | 50 |
| Bradley Pointe South | 1 | | 11 | | 9 | | | 21 |
| Brandlewood/Lamarville | 10 | 16 | 44 | | 54 | 1 | 13 | 138 |
| Carver Heights | 5 | 14 | 17 | | 53 | | 3 | 92 |
| Chatham Parkway | | 5 | 2 | | 16 | 1 | 1 | 25 |
| Chevis Road/Ogeechee Farms | | 1 | 4 | 2 | 24 | | 1 | 32 |
| Cloverdale | 5 | 6 | 23 | | 22 | | 1 | 57 |
| Cottonvale Road | 2 | 3 | 8 | | 23 | | | 36 |
| Crossroads Business Center | | 2 | 2 | | 3 | | | 7 |
| Dean Forrest Road | | 3 | 2 | | 6 | | | 11 |
| Drakies Bluff/Stone Container/Sav. Foods | | | 1 | | 3 | | | 4 |
| Fort Argyle | 1 | 1 | 7 | | 9 | | | 18 |
| Garrard Avenue | | | 3 | | 2 | | | 5 |
| Gateway North | 2 | 3 | 1 | | 24 | | 2 | 32 |
| Gateway South | 2 | 5 | 5 | | 30 | 1 | 1 | 44 |
| Gateway West | 4 | 2 | 15 | | 11 | | | 32 |
| Georgetown | | 14 | 28 | | 50 | 1 | 4 | 97 |
| Georgia Ports Industrial Area | 1 | | 1 | | 5 | | | 7 |
| Godley Station | | 11 | 6 | | 33 | | 2 | 52 |
| Grove Hill | | 1 | 10 | | 13 | | | 24 |
| Henderson | 1 | 1 | 8 | | 97 | | 1 | 108 |
| Liberty City | 4 | 7 | 35 | | 90 | | 9 | 145 |
| Little Neck Road | | | 2 | | 4 | | | 6 |
| Lynes Parkway/Industrial Park | 1 | 3 | 1 | | 12 | | 1 | 18 |
| New Hampstead | 1 | 1 | 3 | | 3 | 1 | 1 | 10 |
| Ogeecheeton | | 2 | 1 | | 4 | 1 | 1 | 9 |
| Oversdorff | | | 2 | | | | | 2 |
| Quacco Road/Laurelwood | 7 | 5 | 39 | | 91 | 1 | 5 | 148 |
| Salt Creek | | | 5 | | 4 | | 3 | 12 |
| Sandy Bluff | 1 | | 3 | | 3 | | | 7 |
| Savannah International/Travis Field | | 6 | | | 15 | | | 21 |
| Southbridge | | 2 | 2 | | 11 | | | 15 |
| SPA Industrial Park | | | 2 | | 10 | | | 12 |
| Sugar Mill | 3 | 8 | 12 | | 38 | | 3 | 64 |
| Sweetwater Plantation | | 1 | 2 | | 2 | | | 5 |
| Tremont Park | 5 | 2 | 9 | | 15 | | 1 | 32 |
| W Stiles Avenue | | 2 | 2 | | 9 | | | 13 |
| Westgate Industrial | 1 | 5 | 2 | | 21 | | 2 | 31 |
| Woodsville/Bartow | 3 | 7 | 7 | | 30 | | 1 | 48 |
| Total West Chatham | 66 | 148 | 346 | 2 | 886 | 7 | 58 | 1,513 |

| 2012 Part 1 Crimes by Neighborhood | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Precinct/Neighborhood | Aggravated Assault | Auto Theft | Burglary | Homicide | Larceny | Rape | Robbery | Total |
| West Chatham | | | | | | | | |
| Azalea Plaza/Buckhalter Road | | | 4 | | 12 | | | 16 |
| Berwick | 1 | 2 | 22 | | 29 | | 1 | 55 |
| Bradley Pointe South | | 1 | 11 | 1 | 14 | | | 27 |
| Brandlewood/Lamarville | 12 | 3 | 44 | | 46 | 1 | 8 | 114 |
| Carver Heights | 5 | 5 | 16 | | 35 | | 6 | 67 |
| Chatham Parkway | | 1 | 2 | | 18 | 2 | 1 | 24 |
| Chevis Road/Ogeechee Farms | 5 | | 11 | | 20 | | | 36 |
| Cloverdale | 2 | 3 | 16 | | 22 | | 1 | 44 |
| Commerce Road | 2 | 2 | 8 | | 29 | | 3 | 44 |
| Crossroads Business Center | | 1 | 1 | | 2 | | | 4 |
| Dean Forrest Road | | 1 | | | 3 | | 1 | 5 |
| Dixiana Gulf/Stone Container/Sav. Foods | | | | | 1 | | | 1 |
| Fort Argyle | 1 | | | | 2 | | | 3 |
| Garrard Avenue | | 1 | 9 | | 7 | | | 17 |
| Gateway North | | 3 | 1 | | 14 | 1 | 2 | 21 |
| Gateway South | | 1 | 8 | | 24 | | 1 | 34 |
| Gateway West | | 2 | 13 | | 4 | 3 | | 22 |
| Georgetown | 2 | 10 | 21 | | 69 | | 5 | 107 |
| Georgia Ports Industrial Area | | | | | 4 | | | 4 |
| Godley Station | 1 | 8 | 10 | | 28 | | | 47 |
| Grove Hill | | 2 | 6 | | 17 | | | 25 |
| Henderson | 1 | 1 | 11 | | 89 | | 4 | 106 |
| Liberty City | 4 | 9 | 17 | | 61 | | 6 | 97 |
| Little Neck Road | | | | | 2 | | | 2 |
| Lynes Parkway Industrial Park | | 3 | 2 | | 14 | | | 19 |
| New Hampstead | 1 | | 4 | | 4 | | | 9 |
| New Hampstead East | | | 1 | | | | | 1 |
| Ogeechee Ln | 1 | 1 | 3 | | 3 | | 1 | 9 |
| Orendorff | | | | | 1 | | | 1 |
| Quacco Road Laurelwood | 3 | 4 | 39 | | 59 | | 7 | 112 |
| Salt Creek | 1 | 1 | 7 | | 8 | | 1 | 18 |
| Sandy Bluff | | | 1 | | 2 | 1 | 1 | 5 |
| Savannah International Travis Field | | 2 | 1 | | 27 | | 2 | 32 |
| Southbridge | | 1 | 5 | | 6 | | | 12 |
| SPA Industrial Park | | | | | 6 | | | 6 |
| Sugar Mill | | 19 | 15 | | 37 | | 3 | 74 |
| Sweetwater Plantation | | 1 | 1 | | 4 | | | 6 |
| Tremont Park | 3 | 1 | 7 | | 4 | | | 15 |
| W Shies Avenue | | 1 | 1 | | 1 | | 1 | 4 |
| Westgate Industrial | 1 | 1 | 5 | | 19 | 1 | 3 | 30 |
| Wild Heron/Southern Woods/Habersham Plant. | | | 1 | | 1 | | | 2 |
| Woodville/Barlow | 2 | 3 | 8 | | 20 | 1 | 7 | 41 |
| West Chatham Total | 48 | 84 | 332 | 1 | 768 | 10 | 65 | 1318 |

# APPENDIX E

# LCSSR PRE SURVEY

**LCSSR PRE SURVEY**

1. What is your role in the community?
   - o Community leader
   - o Church leader
   - o Community member
   - o Resident
   - o Church member
   - o Other _____

2. How long have you or your church been a part of the LCSSR community?
   - o 0 to 2 years
   - o 3 to 5 years
   - o 5 to 10 years
   - o More than 10 years

3. Are you members of the neighborhood association?
   - o Yes
   - o No

4. How do you or your church participate in community needs or issues?
   - o Volunteer
   - o Outreach ministry
   - o Other

     _____

     _____

5. What is meant by the term collaborative ministry?

   _____

   _____

   _____

6. How often do you or your church work with other churches within the community?
   - o Continually
   - o 5 or more times per year
   - o 3 or more times per year
   - o Occasionally
   - o Seldom
   - o Other_____

7. How does your church conduct ministry or programs for youth and young adults?

- Prepared Ministry Focuses Curriculum in addition to Sunday School, VBS, Choir
- Sunday School, VBS, Youth Choir, Youth Usher,
- As Needed
- No youth or young adults in church
- Other _____

8. How important is Youth and young adult ministry

- Extremely important
- Very Important
- Somewhat important
- Not very important
- Other _____

9. What are your concerns regarding youth and young adults in the LCSSR Community?

_____

_____

_____

10. What percentage of your church budget is spent on youth ministry?
    - Less than 5 percent
    - 5 to 10 percent
    - 15 percent
    - More than 15 percent
    - Other _____

11. What is the benefit of a youth mentoring program?
    - Benefits the youth
    - Benefits the mentor
    - Benefits the family
    - Benefits the church
    - Benefits the community
    - Other _____

# APPENDIX F

# LCSSR PRE SURVEY RESULTS

## LCSSR Pre-Survey Results

The answers to the pre-surveys varied and supplied insight regarding the perceived needs and state of the youth and young adults, and understanding regarding collaborative ministry.

1. What is your role in the community? Community Leaders - 2 , Church members/leaders - 8, community member/resident-10, Pastors -5, school administer -3

2 . ow long have you or your church been a ,part of the LCSSR Community? 0 to 2 years- 3, 3 to 5 - 0 , 5 to 10 year - 12 , More than 10 years -13

3.Are you a member of the LCSR Neighborhood Association? Yes 14 No 11

4. How do you or your church participant in community needs or issues? Volunteer - 7 outreach ministry - 18, other - 1, not answered - 2

5. What is the meaning of collaborative ministry? 11 working together, 9 sharing, 3 don't know, 5 not answered

6. How often does your church work with other churches in the community? Ongoing -2, 5 or more times per year -7, 3 or more times per year – 5, occasionally – 12, seldom - , Not answered – 1

7. How does your church conduct ministry for youth and young adults? 16 stated they used a prepared curriculum in addition to Sunday School, VBS, choir, and ushers, 8 stated they conducted Sunday school, VBS, choir, ushers, 3 stated as needed, 1, stated no youth or young adults in church.

8. How important is youth and young adult ministry? 16 stated it was extremely important, 11 stated it was very important, and 1 other -only important if implement, coordinated, and conducted consistently,

9. What are your concerns regarding youth and young adults in the LCSSR Community? 10 stated criminal activity/crime, 5 said they need to learn skills or trades, 3 said needed job and job training, 3 stated the increased drug activity, 3 stated the dropout rate/education, 2 said lack character, 2 stated no neighborhood activities.

10. How a community would base mentoring program benefit the community? 10 stated it would benefit the youth, 10 said it would benefit the community, 8 said it would benefit everyone

11. How does your church participate in outreach ministry for youth? 7 stated they conduct outreach in the neighborhood communities, 13 various ministries in the church, 3 stated they have special youth programs, 2 did not respond, 2 provide good and commodities, 1 stated they invite them to church.

# APPENDIX G

# LCSSR POST SURVEY

## LCSSR POST SURVEY QUESTIONS

1. What is your role in the community?

   Community leader _____ Church leader _____ Community member_____ Resident

   Church Member _____ Other _____

2. How long have you or your church/organization been a part of the LCSSR community?

   0 to 2 years _____ 3 to 5 years _____ 5 to 10 years _____ More than 10 years _____

3. Are you members of the neighborhood association?

   Yes_____ No_____

4. How do you or your church/organization address community needs or issues?

   Volunteer_____ Outreach Ministry_____ Other_____

   _____

   _____

5. What is the meaning of collaborative ministry?

   _____

   _____

6. How many of the LCSSR 3CY seminars did you or a representative from your church/organization attend?
   - 3 (all) _____ 2 _____ 1 _____

7. The information presented during the LCSSR 3CY seminars was

   very informative _____ somewhat informative _____ Informative _____ not very informative _____

8. How important is youth and young adult ministry to your church, community and/or organization?

   Extremely important _____ Very important _____ Somewhat important _____

   Not very important _____ Other_____

9. How have the seminars impacted your perspective regarding the need for collaborative development for youth in the LCSSR Community?

10. Would you and/or your church/organization be willing to participate in community outreach programs directed towards youth and young adults?
    - Yes _____ no _____

    If so how often?

    - Monthly ____ Bi-monthly ____ Quarterly_____ Bi annually _____ Annually

11. What is the benefit of a community youth mentoring program?

12. What are your concerns regarding youth and young adults in the LCSSR Community?_____

13. What suggestions do you have for addressing youth and young adults' needs or issues within the LCSSR Community?

# APPENDIX H

# LCSSR POST SURVEY RESULTS

## LCSSR POST SURVEY RESULTS

What is your role in the community? Community Leaders - 2 , Church members/leaders - 8, community member/resident-15, Pastors -5, school administer -3

1. How long have you or your church been a ,part of the LCSSR Community? 0 to 2 years- 3, 3 to 5 - 0 , 5 to 10 year - 12 , More than 10 years -13
2. Are you a member of the LCSR Neighborhood Association? Yes 14 No 11
3. How do you or your church participant in community needs or issues? Volunteer – 9 outreach ministry - 17, other - 1, not answered – 0
4. What is the meaning of collaborative ministry? 15 working together, 11 sharing, 0 don't know, 1 not answered
5. How many LCSSR Community Forum have you attended 14 stated three (all), 10 stated 2, and 1 stated one stated, one not returned
6. How informative was information presented during the seminars? 17 stated the information was very informative, 9 said somewhat informative, 1 said informative 1 not returned
7. How important is youth and young adult ministry? 15 replied it was extremely important, 12 very important, 1 not returned
8. How have the seminars impacted your perspective regard the need for collaborative youth development in the LCSSR community? 12 stated they reinforced what they already believed, 10 state they see a great need in the community, 3 stated it was very important, 1 stated the community leadership needs to reach out to the young people.
9. What is the benefit of a community mentoring program? 10 stated it would help you Stay active in something positive and off the street, 5 said much needed, 5 said It would benefit the community and family tremendous, 5 said it would meet the needs of families.
10. What are your concerns regarding youth and young adults in the LCSSR Community? 15 said not enough programs or organizations with them, 10 said too many in jail/criminal activity, 1 said not enough educational support. 1stated lack of respect for elders
11. What are your suggestions for addressing youth and adult issues? 10 said the church and community need to work together, 8 said enroll them in positive actives and or bring to church, 3 said community involvement, 2 involve them in church, 2 cooperation with parents. 2 no answer

# APPENDIX I

# INTERVIEW QUESTIONS AND INTERVIEWS

# INTERVIEWS

## INTERVIEW QUESTIONS

What is your role in Community?

How long have you been a part of the LCSSR Community?

How do you participate in youth development or ministry?

What are the challenges youth and young adults face in the LCSSR community.

What is meant by collaborative ministry?

How would collaborative ministry or community development be beneficial youth in the LCSSR Community?

Would you commit to participation in collaborative ministry for youth?

## Interview I

**The first interview was conducted with a member of the LCSSR of community.**

**What is your role in Community?** I have served in leadership in the LCSR Neighborhood Association for several years.

**How long have you been a part of the LCSSR Community?** I have lived here for most of my Have lived here most of adult life.

**What are the challenges youth and young adults have in this community.** We don't have enough things for youth to do. The only programs are the ones provide by the City and they do provide that much. The LCSR Neighborhood Association has attempted to host activities for youth, but had limited youth participation. We had more youth from other communities come to events than youth from this community.

**How do you participate in youth development or ministry?** I participate through my church. **Could you tell me more?** We have an active youth ministry in church but we don't have many young adult participants. **Is you church within the community?** Yes

**What is meant by collaborative ministry?** I think collaborative ministry means working together in ministry

**How would collaborative ministry or community development be beneficial to youth in the LCSSR Community?** I believe it would beneficial to help keep them create more programs and other things to do. It would people to work together. We have tried some of this for some events we work with the neighboring Summerside Community.

**Would you commit to participation in collaborative ministry for youth?** I would be willing to volunteer sometime, and of course our the LCSR Neighborhood Association would be supportive.

## Interview II

**The second interview was conducted with the director of the Liberty City Community Center. She provided input regarding her feelings regarding youth and young adults and the services provided to them.**

**What is your role in Community?** I am the director the community center.

**How long have you been a part of the LCSSR Community?** I have been here for about 15 years. I am the first director of this center and began when the center opened.

**How do you participate in youth development or ministry?** Well mostly through work. At one time there was more active participation of youth with the center, but really the city does not currently have many programs for kids over 12.

**What are the challenges youth and young adults have in this community.** There are not a lot of activities for them within the neighborhood. The community does not hold the city accountable for developing or investing in programs for youth.

**What is meant by collaborative ministry?** A collaborative is when you work jointly with someone or thing

**How would collaborative ministry or community development be beneficial to youth in the LCSSR Community?** If people would come together, I think a lot could be accomplished.

**Would you commit to participating in collaborative ministry for youth?** I am already working with the youth, but I would be glad to. I would love to see the participation get back to where it was as go even farther.

## Interview III

**The final interview was conducted with a Pastor from the context. The pastor shared his feelings regarding the community. He provided input regarding her feelings regarding youth and young adults in the context**

**What is your role in Community?** I serve as pastor of a local assembly

**How long have you been a part of the LCSSR Community?** I have served in this community for about for about 20 years.

**Would you commit to participating in collaborative ministry for youth?** I would volunteer, as my time permitted, or I would have one of my ministers work with the program.

**How do you participate in youth development or ministry?** I participate through church and other organizations I am a part of. I am part of the Westside Ministerial Alliance and we are developing something very similar for city wide functions for youth.

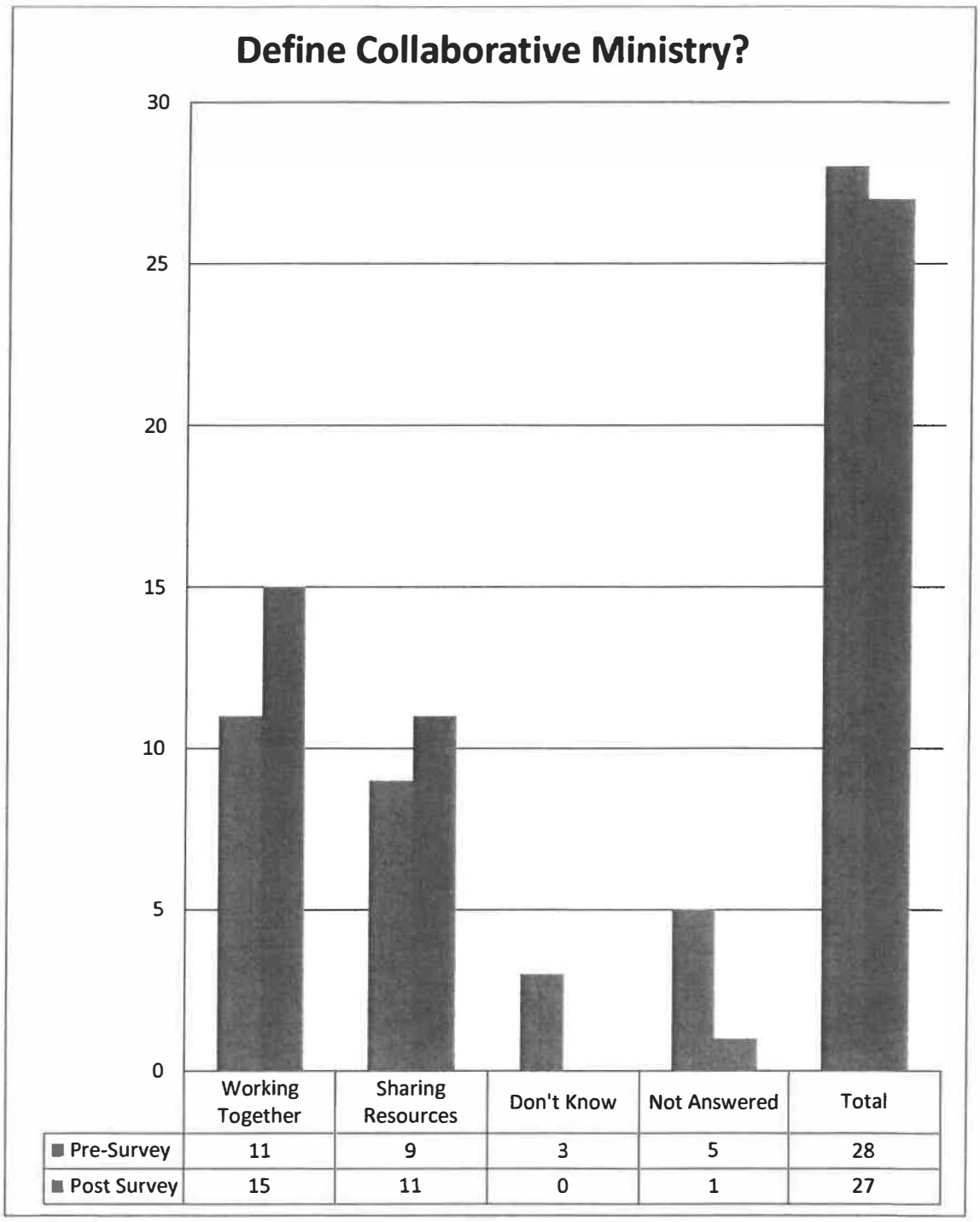
**What are the challenges youth and young adults have in this community.** They don't have a lot to do and some have no respect for others. Also, we don't get a lot of volunteers.

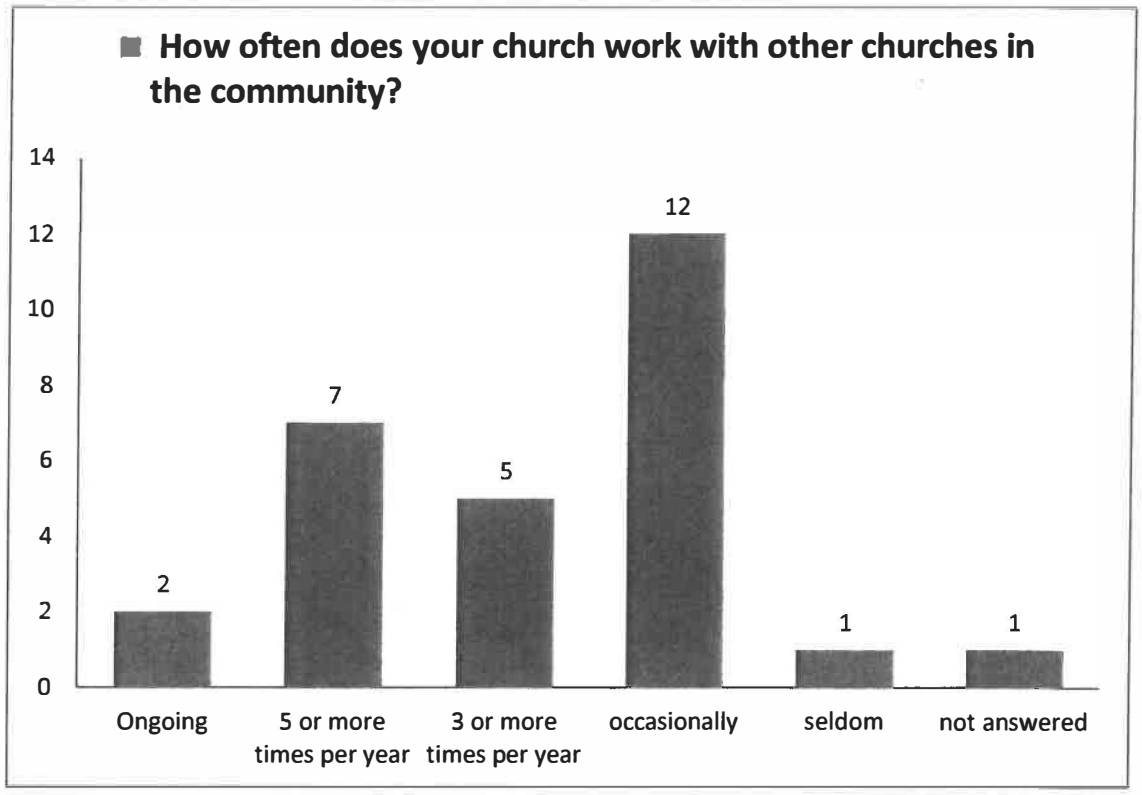
**What is meant by collaborative ministry?** A collaborative ministry is a when two or more people or organizations work together to achieve a common goal.

**Would a collaborative ministry or community development be beneficial to youth in the LCSSR Community?** Yes, it would beneficial to the youth and entire and entire community.

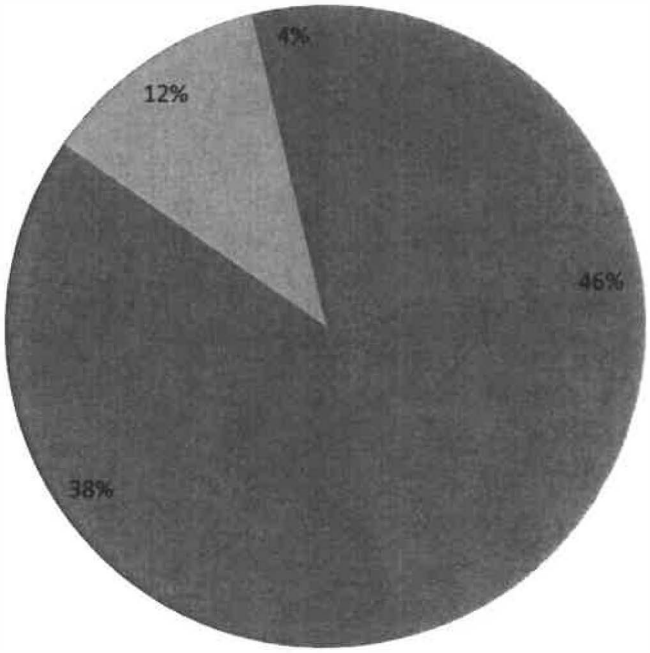
# APPENDIX J

# TABLES AND GRAPHS


Define Collaborative Ministry?
30
25
20
15
10
5
0
Working Together
Sharing Resources
Don't Know
Not Answered
Total
Pre-Survey
11
9
3
5
28
Post Survey
15
11
0
1
27


How often does your church work with other churches in the community?
14
12
10
8
6
4
2
0
2
7
5
12
1
1
Ongoing
5 or more times per year
3 or more times per year
occasionally
seldom
not answered

## How have the seminars impacted your perspective regarding the need for collaborative youth development in the LCSSR community?



# APPENDIX K

# OBSERVATIONS

# OBSERVATIONS

Reaction to Seminar Presentation and Data Presented

## Observer I

As a participant I asked questions of facilitators and observed other participants. All of the participants were engaged in the presentation. Heads were nodding in agreement to information presented. Participants took notes in preparation for the specific questions to be presented during the questions and answers segment of the seminar. The participants appeared uninhibited and many persons asked questions and expressed views regarding the condition and needs of youth in the community. Others expressed interest and ideas on how we as a community could assist youth. I observed the need for mentoring was recurring theme from participants and judges. Ideas on mentoring were presented by both the judges and the participants. The overall level of engagement and participation was calculated as a 4.7.

## Observer II

I participated in the Information Seminars as an observer and a participant. There were twenty persons present. The observer determined the level of participation by counting the numbers of questions asked, the heads that nodded agreement in concurrences with information being presented. Fourteen of the persons present nodded in agreement regarding information the presented by the judges. Sixteen people asked questions and five people asked three or more questions. Seven people offered ideas and suggestions regarding what they saw as a solutions or ideas on how the community could assist youth. Five people expressed the delight in the seminars being conducted and the need to continue the process. Most of the other

participants nodded in agreement as these participants spoke. Mentoring was a recurring theme and five people presented ideas on how it could be conducted in the community or how the community could work with students and parents. The overall atmosphere was positive and on average I calculated the level of participation on average as a 4.5

# APPENDIX L

# OBSERVATION SHEET

OBSERVATION SHEET

| PARTICIPANT | NODS | QUESTIONS | DISCUSSION | DISSENT | OTHER |
|---|---|---|---|---|---|
| 1. | | | | | |
| 2. | | | | | |
| 3. | | | | | |
| 4. | | | | | |
| 5. | | | | | |
| 6. | | | | | |
| 7. | | | | | |
| 8. | | | | | |
| 9. | | | | | |
| 10. | | | | | |
| 11. | | | | | |
| 12. | | | | | |
| 13. | | | | | |
| 14. | | | | | |
| 15. | | | | | |
| 16. | | | | | |
| 17. | | | | | |
| 18. | | | | | |
| 19. | | | | | |
| 20. | | | | | |
| 21. | | | | | |
| 22. | | | | | |
| 23. | | | | | |
| 24. | | | | | |
| 25. | | | | | |
| 26. | | | | | |
| 27. | | | | | |
| 28. | | | | | |
| 29. | | | | | |
| 30 | | | | | |

# APPENDIX M

## SERMON SERIES

## SERMONS SERIES

Sermon I

What Does the Lord Require? – Micah 6:6-8

Introduction: From the beginning God has been represented in relationship and fellowship with creation. It is evidenced by the indication that God sought Adam for fellowship in the cool of the evening in Genesis 3:8. The significance of Israel's relationship with God is brought to the fore front by God's indictment against Israel and forgiveness of her sin. The questions are asked what shall we bring before the Lord in and, what does the Lord require? Although Israel initially refused to acknowledge their connection to God and what was already known, God provides the answer. The same introspective observation is required that modern day believers as we examine our relationship with God and humanity.

A. The Question: Ignoring the Truth of What We Know
   Knowing better and not doing better

B. Outward expresses and opposed to inward transformation

C. Understanding Love begets love

Conclusion: True righteousness embraces our union with God and humanity and therefore validates our collaboration with each other. It is not a suggestion but a requirement and is recognized by the inward transformation that produces and effects outward right living.

**SERMON SERIES**

Sermon II

What Does the Lord Require II? Micah 6:6-8

Introduction: From the beginning God has been represented in relationship and fellowship the creation. It is evidenced by the indication that God sought Adam for fellowship in the cool of the evening in Genesis 3:8. The significance of Israel's relationship with God is brought to the fore front by God's indictment against Israel and forgiveness of her sin. The questions are asked what shall we bring before the Lord in and, y does the Lord require? Although Israel initially refused to acknowledge their connection to God and what was already known, God provides the answer. The same introspective observation is required of modern day believers as we examine our relationship with God and humanity.

A. Recognizing our inescapable connection to God
B. We must come before God- what shall we do in his presence?
C. Operating in God's image and loving what God loves

Conclusion: Our connection to God is inescapable. We are bound by relationship both upward and outward.

**SERMON SERIES**

Sermon III

The High Cost of Doing Nothing

Introduction: Don't Just Sit There—Do Something. These words can often be heard of popular television Evangelist Rev. Robert Schuller, of the Crystal Cathedral. They are part of a promotion thread of his Hour of Power broadcast. However, Schuller's words resound the high cost of complacency. Just as complacency in business and secular world can be detrimental, it is also detrimental in the Christian experience. In Amos 6:1-6, the Prophet Amos delivers an indictment against complacency in Zion.

A. Who is Zion? - The Sin of Selfishness and Self Indulgence –
B. The Responsibility of Living Beyond Self
C. The "A" word - Accountability

Conclusion: As Christian we cannot afford to let our blessings over shadow our continued responsibility to God, and humanity.

**SERMON SERIES**

Sermon IV

Where Will We Stand?

Introduction: Amos spoke to the chosen people of God whom were rich in material blessing, but bankrupt in spiritual sanctification. His words are a reminder of the words of Jesus to the church at Laodoceia "*you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked,*" Blessing does not negate responsibility. Christians are blessed as the children of God. Yet, they are not excused from the responsibility of the service, witness, and building of the Kingdom.

A. Do We Stand at Ease?
B. Standing in Selfishness and self- indulgence
C. Standing in the image of God not self

Conclusion: Complacency is not an option for the children God. We are called to mission and Kingdom building, and to the least of these. Where will we stand?

# BIBLIOGRAPHY


Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York, NY: The News Press, 2010.

Alter, Robert, The Art of Biblical Narrative, New York:, NY: Basic Books. 1981.

Ammerman, Nancy T., Jackson W. Carroll, Carl S. Dudley, and William McKinney, eds. *Studying Congregation: A New Handbook.* Nashville, TN: Abingdon Press, 1998.

Anderson, Francis I., and Freedman, David Noel. *The Anchor Yale Bible, Micah-A New Volume 24 E*. New Haven, CT: Yale University Press, 2000.

Bailey, Randall C. *Yet With a Steady Beat: Contemporary U.S. Afrocentric Biblical Interpretation.* Atlanta, GA: The Society of Biblical Literature, 2003.

Berryman, Philip. *Liberation Theology*. New York, NY: Pantheon Books, 1987.

Boff, Lenardo and Boff, Clodovis. *Introducing Liberation Theology*. Maryknoll, NY: Orbis, 1987.

Booth, Wayne C., Gregory G. Colomb, and Joseph M. Williams. The Craft of Research. Chicago, IL. University of Chicago Press, 1995.

Bunge, Marcia J. "The Child Religion and the Academy: Developing Robust Theological and Religious Understanding of Children and Childhood." *The Journal of Religion* Volume 86, Issue 4 (October 2006).

Bunge, Marcia J. "Biblical and Theological Perspectives on Children, Parents and 'Best Practices' for Faith Formation: Resources for Child Youth, and Family Ministry Today," *Dialog: A Journal of Theological* 47, no. 4 (Winter 2008).

Butler, T.C. *Luke: Holman New Testament Commentary*. Volume 3. Nashville, TN:

Cain, David and Robert V. Rakestraw, ed. *Readings in Christian Ethics Volume 2: Issues Issues and Applications,* Grand Rapids, Michigan: Baker Academic, 1996.

Cobb, John B., *Post Modernism and Public Policy: Reframing Religion, Culture, Education, Sexuality, Class, Race, Politics, and the Economy*, Albany, NY: State University of New York Press, 2002.

Cone, James, *God of the Oppressed,* Maryknoll, NY: Orbis Book, 2012.

Copher, Charles. *Black Biblical Studies: An Anthology of Charles B. Copher.* Chicago, Il: Black Light Fellowship, 1993.

Cranton, Patricia. *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*. San Francisco, CA: Jossey-Bass, 1996.

Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.3rd ed., Thousand Oaks, CA: Sage 2009.

Drane, John. *Introducing the Bible*. Minneapolis, MN: Fortress Press, 2012.

Eckman, J. P. *Exploring Church History*. Wheaton, IL: Crossway, 2002.

Edwards, J.R. *"The Gospel According to Mark"* In *The Pillar New Testament Commentary,* 308-309. Grand Rapids, MI: Eerdmans. 2002.

Elliott, Mark Barger. *Creative Styles in Preaching*. Louisville, KY: Westminister John Knox Press, 2000.

Ellis, Charles, F. Jr. *Going Global Beyond the Boundaries.* Chicago, IL: Urban Ministries, Inc. 2007.

Felder, Cain Hope. *Stony the Road We Trod: An African American Biblical Interpretation.* Minneapolis, MN: Fortress Press, 1991.

Franklin, Robert. *Crisis in the Village: Restoring Hope in African American Communities.* Minneapolis, MN: Fortress Press, 2007.

Fretheim, Terence E."The Prophets and Social Justice: A Conservative Agenda," *Word World,* vol. 28, no. 2, (Spring 2008).

Gadzekpo, Leonard, "The Black Church, the Civil Rights Movement, and the Future", *Journal of Religious Thought,* Vol. 53/54, Issue 21, 95.

Gibson, David. "A Mirror for God and For Us: Christology and Exegesis in Calvin's Doctrine of Election," *International Journal of Systematic Theology*, vol. 11 no. 4, (October 2009).

Gilmore, Marshall Bishop. *The Pulpit and the Pew.* Memphis, TN: CME Publishing, 1997.

Greenwood, Davydd J. and Morten Levin. *Introduction to Action Research: Social Research for Social Change.*2nd ed. Thousand Oaks, CA: SAGE Publications Inc., 2007.

Gonzalez, Justo L. *The Story of Christianity: Volume I - The Early Church to the Dawn of Reformation*. New York, NY: Harper Collins, 2010.

_____. *The Story of Christianity, Volume II: The Reformation to the Present.* New York, NY: Harper Collins, 2010.

_____. *A Theology of Liberation: History, Politics, and Salvation.* Maryknoll, NY: Orbis, 1973.

Gottwald, Norman, K. *The Hebrew Bible, A Socio-Literary Introduction.* Philadelphia, PA: Fortress, 1985.

Heath, Gordon L. *Doing Church History.* Toronto, CA: Clements Publishing, 2008.

Hicks, H. Beecher. *Preaching Through a Storm.* Grand Rapids, MI: Zondervan, 1987.

Hindson, Ed. *Courageous Faith: Life Lessons from Old Testament Heroes.* Chattanooga, TN: AMG Publishers, 2003.

Hrabowski, Freeman A, III. "The Role of Youth in the Civil Rights Movement: Reflections on Birmingham" *In ASALH, the Association for the Study of Afro-American Life and History, Inc. presents African Americans and Civil Rights: A Reappraisal:* Washington D.C.: Associated Publishers,1997.

Jamieson, Robert, A.R. Fausset, and David Brown. *A Commentary on the Old and New Testament, Volume 3.* Peabody, MA: Hendrickson Publisher, 2002.

Junker, Tércio B. "Foundational Concepts for Prophetic Liturgical Praxis." *Encounter*, vol. 72. no. 1, (Spring 2011).

Kaiser, Walter, C. Jr. "Leviticus". In *The New Interpreter's Bible: A Commentary in Twelve Volumes, Volume I: General & Old Testament Articles – Genesis, Exodus, Leviticus* 1133-1134. Nashville, TN: Abingdon Press, 2006.

Krieg, Robert A. "Who Do You Say I Am?: Christology: What it is & Why it Matters." *Commonweal* 129, no. 6 (March 2002).

Lakey, Othal Hawthorne. *The History of the C.M.E. Church (Revised).* Memphis, TN: The CME Publishing House, 1997.

LaRue, Cleophus J. *The Heart of Black Preaching.* Louisville, KY: Westminster John Knox Press, 1953.

Lausch, Christopher. "Religious Contributions to Social Movements: Walter Rauschenbusch the Social Gospel and Its Critics." *Journal of Religious Ethics* 18, no. 1 (Spring 1990).

Lincoln, Eric, and Lawrence Mamiya. *The Black Church in the African American Experience.* Durham, NC: Duke University Press, 1990.

Long, Thomas, G. *The Witness of Preaching.* Louisville, KY: Westminster John Knox Press, 2005.

Mafico, T.L.J. *The Anchor Yale Bible Dictionary: Volume 3*. Edited by D.N. Freedman. New York, NY: Doubleday, 1992.

Mann, Thomas. *The Oxford Guide to Library Research*, 3rd ed. New York, NY: Oxford University Press, 2005.

McClay, Wilfred, M. "The Church of Civil Rights." *Commentary* 117, no. 6 (June 2004).

McGrath, Alister E. *Christian Theology an Introduction.* London, England: Wiley-Blackwell, 2011.

McNiff, Jean, Pamela Lomax and Jack Whitehead. *You and Your Action Research Project.* New York, NY: Routledge Farmer, 2003.

Merizow, Jack. *Transformative Dimensions of Adult Learning*, San Francisco, CA: Jossey-Bass, 1991.

Miles, Matthew B., and A. Houberman. *Qualitative Data Analysis: An Expanded Sourcebook.* 2nd Edition. Thousand Oaks, CA: Sage Publications, 1994.

Myers, William R. *Research in Ministry: Primer for the Doctor of Ministry*, 3rd Edition. Chicago, IL: Exploration Press, 2000, 2002.

Park, Andrew Sung. *Triune Atonement: Christ's Healing for Sinners, Victims and the Whole Creation.* Louisville, KY: Westminster John Knox, 2009.

Perkins, John M. *Beyond Charity: The Call to Christian Community Development.* Grand Rapids, MI: Baker Books, 2005.

Pinn, Anthony B. "Jesus and Justice: An Outline of Liberation Theology within Black Churches." *Cross Currents* 57, no. 2 (Summer 2007).

_____. *Varieties of African American Religious Experience*. Minneapolis, MN: Fortress Press, 1998.

Pregeant, Russell. *Engaging the New Testament: An Interdisciplinary Introduction*, Minneapolis, MN: Fortress Press, 1995.

Proctor, Samuel DeWitt. *How Shall They Hear?* Valley Forge, PA: Judson Press, 1992.

_____. *The Certain Sound of the Trumpet, Crafting a Sermon of Authority*. Valley Forge, PA: Judson Press, 1994.

_____. *The Substance of Things Hoped For: A Memoir of African American Faith.* Valley Forge, PA: Judson Press, 1995.

Pohly, Kenneth. *Transforming the Rough Places: The Ministry of Supervision*. 2nd ed. Franklin, TN: Providence House Publisher, 2001.

Ratke, David C. "Preaching Christ Crucified: Luther and the Revelation of God", *Dialog: A Journal of Theology*, vol. 43. no. 4, (Winter 2004)..

Rauschenbusch, Walter. *A Theology for the Social Gospel.* Mansfield Centre, CT: Martino Publishing, 2011.

Rauschenbusch, Walter. *Christianity and the Social Crisis in the 21st Century.* New York, NY: HarperOne, 2007.

_____. *The Social Principles of Jesus.* New York, NY: Association Press, 1916.

Reddick, Bishop L. L., III. Chair of Committee on compilation of The Book of Discipline the Christian Methodist Episcopal Church, Revised 2010. *The Book of the Christian Methodist Episcopal Church: 2010.* Memphis, TN: The CME Publishing House, 2010.

Roberts, J DeOtis. *The Prophethood of Black Believers: An African American Political Theology for Ministry.* Louisville, KY: Westminster John Knox Press, 1994.

Robertson, David. *Collaborative Ministry*: *What is It, How it Works and Why,* Kindle Edition, Published by Parbar, www.parbarpublishing.com (accessed December 19, 2012).

Robinson, John A.T. *In The Body: A Study in Pauline Theology.* Louisville, KY: Westminster John Knox Press, 1977.

Sakenfeld, K.D. "Love: Old Testament." In *The Anchor Yale Bible Dictionary Volume 4.* ed.by D. N. Freedman, 377. New York. NY: Doubleday, 1992.

Sampley, J. Paul. *The New Interpreter's Bible*, *Volume X, I Corinthians: II Corinthians.* Nashville:TN. Abingdon Press, 2002.

Schnase, Robert, *Five Practices of Fruitful Congregations*, Nashville, TN: Abingdon Press, 2007.

Senter, Mark, H. III, "The Influence of the Juvenile Temperance Movement on the Formation of Youth Ministry," *The Journal of Youth Ministry*, vol. 6, no. 1. Fall, 2007.

Simundson, Daniel J. "Micah." In *The New Interpreter's Bible: A Commentary in Twelve Volumes: Volume VII: Introduction to Apocalyptic Literature; Daniel; Additions to Daniel; Hosea; Joel; Amos; Obadiah; Jonah; Micah; Nahum; Habakkuk; Zephaniah; Zechariah; Malachi.* 113-114. Nashville, TN: Abingdon Press, 2002.

Sloane, Andrew. "Justifying Advocacy: A Biblical and Theological Rationale for Speaking the Truth to Power on Behalf of the Vulnerable", *Evangelical Review of Theology*, vol. 36. no. 2, April 2012.

Smith, Edward L. *The Doctrines of Providence and Revelation: An Introduction to Philosophy and Theology.* Atlanta, GA: Research Center Press, 2001.

Spence. H. D. and Joseph S. Excell. The Pulpit Commentaries: 23 Peabody Hendrickson

Sofield, Loughlan and Carrol Juliano. *Collaboration: Uniting Our Gifts in Ministry.* Notre Dame, IN: Ave Maria Press, Inc., 2000.

Sofield, Loughlan and Carroll Juliano. *Collaborative Ministry: Skills and Guidelines* Notre Dame, IN: Ave Maria Press, Inc., 1987.

Sommerville, Raymond R. Jr. *An Ex-Colored Church: Social Activism in the CME Church, 1870-1970.* Macon, GA: Mercer University Press, 2004.

Staton, Graham. *The Gospels and Jesus*. New York, NY: Oxford, 2002.

Stafford, Tim. "This Little Light of Mine: Will Sunday School Survive the "Me Generation?" *Christian Today* 34, no. 14 (October 1990).

Stewart, Carlyle Fielding III. *The Empowerment Church, Speaking a New Language for Church Growth.* Nashville, TN: Abingdon Press. 2001.

Thatcher, Adrian. "Theology and Children: Towards a Theology of Childhood", *Transformation*, vol. 23, no. 4. (October 2006).

Thurman, Howard. *Jesus and the Disinherited.* Boston, MA: Beacon Press, 1979.

Thomas, Owen C. and Ellen K. Wondra. *Introduction to Theology*. 3rd ed. Harrisburg, PA: Morehouse Publishing, 2002.

Tiffany, Frederick C. and Sharon H. Ringer. *Biblical Interpretation: A Road Map.* Nashville, TN: Abingdon Press, 1996.

Vickers, Jason. *Minding the Good Ground: A Theology for Church Renewal.* Waco, TX: Baylor University Press, 2011.

Vyhmeister, Nancy Jean. *Your Guide to Writing Quality Research Paper: For Students of Religion and Theology.* Grand Rapids, MI. Zondervan, 2001

Whelchel, L.H. *The History and Heritage of African-American Churches: A Way Out of No Way.* St. Paul, MN: Paragon House, 2011.

White, Ronald C., Jr. and C. Howard Hopkins. *The Social Gospel: Religion and Reform in Changing America.* Philadelphia, PA: Temple University Press, 1976.

Whitehead, Evelyn and James D. Whitehead. *The Promise of Partnership: A Model for Collaborative Ministry.* Lincoln, NE: iUniverse.com, Inc., 2000.

Whitford, David M. *The Curse of Ham in the Early Modern Era: The Bible and the Justification for Slavery.* Burlington, VT: Ashgate Publishing Company, 2009.

Wimberly, Edward. P. *African American Pastoral Care.* Nashville, TN: Abingdon Press, 1991.

Wilkens, Steve. *Beyond Bumper Sticker Ethics: An Introduction to Theories of Right and Wrong.* Downers Grove, IL: IVP Books, 1955.

Zald, Mayer N., and Patricia Denton. "From Evangelism to General Service: The Transformation of YMCA," *The Administrative Science Quarterly,* vol. 8, no. 2, (September 1963).